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MARY'S CO-REDEMPTION IN THE TEACHING OF POPE PIUS XII

The Golden Jubilee of our Holy Father's ordination to the priesthood, together with the tenth anniversary of his elevation to the Papacy, has been observed throughout the Catholic world with an unprecedented manifestation of filial devotion and unconditional loyalty to the Father of Christendom. In our own country, second to none in loving attachment to the Vicar of Christ, the happy occasion elicited a veritable outburst of genuine enthusiasm everywhere, from the highest member of the American hierarchy to the humblest Catholic peasant; all in unison have paid a glowing and inspiring tribute to the supreme Shepherd of Christ's flock.

Among the various literary endeavors intended to commemorate the Papal Jubilee, the March issue of *The American Ecclesiastical Review* stands out prominently for the high caliber of its contributors, for the wealth of information it contains, and for the exquisite taste of its presentation. In it the imposing figure of the saintly Vicar of Christ is skillfully depicted in the divers aspects of his amazing career. Some have stressed the remarkable ability he displayed in the multiple and delicate diplomatic tasks undertaken particularly as Secretary of State; others have described his assiduous pastoral cares, his Christ-like solicitude for suffering humanity, regardless of creed or color; some would emphasize his vast culture and rare erudition, the wisdom and genius manifest in his repeated pronouncements on labor, government, social justice and numerous other subjects of vital importance; while others again would elaborate on the profound and edifying spirituality of his private life as a priest of God. In a word: a pretty complete picture of a truly polyhedric personality.

Nevertheless, there is one phase in the life of our beloved Jubilarian which has not as yet received, at least in this country, the emphasis it deserves. We are referring to his valuable contribution to the field of Mariology. In view of the world-wide and ever increasing interest in this branch of theology, perhaps it will not seem untimely and unprofitable to cast at least a rapid glance at this little known feature in the life of our Holy Father as supreme teacher and authoritative exponent of Catholic doctrine. In so doing, however, we shall limit ourselves to one specific point in

Marian theology which has been the object of considerable discussion in recent years, namely, the doctrine of our Blessed Lady's Co-redemption.[1]

That the Blessed Virgin is to be styled Co-redemptrix of the human race in the true and proper sense of the word, namely, because of her proximate (though secondary) co-operation in the objective work of our Redemption, is a doctrine which has at long last won the wholehearted support of virtually every Catholic theologian and is based, as we have shown elsewhere, on the explicit teaching of recent Pontiffs, particularly Benedict XV and Pius XI.[2] But may we rightly claim that this doctrine has also the endorsement of the present Holy Father? We feel that his repeated utterances in this connection amply warrant an affirmative answer.

Time and again, ever since the memorable day of his accesion to the throne of Peter, the Holy Father has alluded to the exalted dignity of the Mother of God and to the unique place she occupies in the economy of man's salvation. But there are two important pronouncements which unmistakably reveal to us his mind on the

[1] In other countries the mariological teaching of Pius XII has found some enthusiastic commentators. Cf. for example, the exhaustive book by Josef Dillersberger, *Das neue Wort über Maria. Die Stellung Marias in der Heilsordnung nach "Mystici Corporis" Pius XII* (Salzburg, 1947); G. M. Roschini, O.S.M., *La Madonna nell'enciclica "Mystici Corporis Christi,"* in *Marianum*, VI (1944), 108-17; J. M. Bover, S. J., *La Mariología de la encíclica "Corporis Mystici,"* appended to his *María Mediadora universal o Soteriología Mariana* (Madrid, 1946), pp. 495-519. D. Bertetto, S.D.B., *La dottrina mariana di Pio XII*, in *Salesianum*, XI (1949), 1-24; J. B. Carol, O.F.M., *Pio XII e la Corredenzione di Maria*, in *Marianum*, I (1939), 361-64; J. M. Hermans, S.M.M., *Maria Medeverlosseres*, in *De Standaard van Maria*, XXII (1946), 33-37, 71-76; C. Berti, O.S.M., *Maria nella parola del Papa*, in *Marianum*, II (1940), 402-10; see also the pertinent, though fragmentary, comment by J. Bittremieux, *La Mariologie de 1942 à 1945*, in *Marianum*, IX (1947), 33-37; S. Tromp, S.J., in *Periodica de re morali*, XXXII (1943), 401; C. Dillenschneider, C.SS.R., *Marie au service de notre Redemption* (Haguenau [Bas-Rhin], 1947), pp. 66-69; Leonardus a S. Teresia, O.C.D., *Voortzetting van de bewijsvoering uit de middeleeuwsche liturgie en theologie en de uitspraken der Pausen, in Mariale Dagen* (1946), (Tongerloo, 1947), 151-53; F. J. Connell, C.SS.R., *Pope Pius XII and Christian Life*, in *The American Ecclesiastical Review*, CXX (1949), 224.

[2] Cf. J. B. Carol, O.F.M., *Romanorum Pontificum doctrina de Beata Virgine Corredemptrice*, in *Marianum*, IX (1947), 161-83. In this article the reader will find an abundant bibliography on the subject.

specific question of Mary's rôle as Co-redemptrix of fallen humanity. Let us examine them briefiy.

The first is found in the monumental encyclical *Mystici Corporis* (Jan. 29, 1943), the epilogue of which constitutes a complete treatise of Mariology in miniature, as it were. There we read, among other things:

> She it was who, free from all sin, original and personal, always most intimately united with her Son, as the New Eve, offered Him on Golgotha, together with the holocaust of her maternal rights and love, to the Eternal Father for all the children of Adam stained by his disastrous fall. Thus she who corporally was the mother of our Head, through an added title of pain and glory became spiritually the mother of all His members. She it was who through her most powerful prayers obtained the grace that the Spirit of our divine Redeemer, already given on the cross, should be bestowed through miraculous gifts on the newly founded Church on Pentecost day. Furthermore, bearing with courage and confidence her immense sorrows, truly the Queen of Martyrs, she more than all the faithful 'filled up those things that are wanting of the sufferings of Christ . . . for His Body, which is the Church.'[3]

Three phases of Marian theology are unfolded to us by the Holy Father in the above paragraph: Mary's rôle as Co-redemptrix of mankind; her spiritual motherhood with regard to all the members of the Mystical Body; her office as dispenser of graces, the fruit of Christ's Redemption. While these three rôles are intimately and inseparably interrelated, we wish to focus our attention particularly on the first.

According to the Papal document, Mary stands at the foot of the Cross, not as a private person, not as an ordinary mother watching the death of her innocent son, but rather in an *official* capacity, as the New Eve ("nova veluti Eva"). This rôle of Mary as the New Eve (which coincides with her rôle as Co-redemptrix), according to the whole of Catholic tradition,[4] designates Mary's intimate and universal consortship with the New Adam, Christ,

[3] Cf. *Mystici Corporis; Encyclical Letter of Pope Pius XII on the Mystical Body of Christ* (Washington, D. C.: N.C.W.C., 1943), pp. 69-70. The Latin text appears in *Acta Apostolicae Sedis,* XXXV (1943), 247-48.

[4] Cf. J. M. Bover, S.J., *La Mediación universal de la "Segunda Eva" en la tradición patrística,* in *Estudios Eclesiásticos,* II (1923), 321-50. J. B. Carol, O.F.M., *De fundamento proximo Corredemptionis marianae,* in *Marianum,* I (1939), 173-87.

in the work of our Redemption. This the Holy Father further declares with the words: "always most intimately united with her Son."

Moreover, the Pope elaborates on the manner in which this intimate association of Mary with the Redeemer attained to its climax. He specifies that the New Eve was there on Calvary's height *offering up the Victim of the redemptive sacrifice to the Eternal Father for our sins* ("eundem in Golgotha . . . pro omnibus Adae filiis, miserando ejus lapsu foedatis, aeterno Patri obtulit"). It follows from this that Mary's rôle as Co-redemptrix cannot be restricted to her *remote* co-operation in the work of our salvation, namely, inasmuch as she conceived and gave birth to the world's Redeemer. The Pope speaks of a *proximate* co-operation in the redeeming act of Christ, and indeed *per modum sacrificii*.[5]

Nor does Mary offier only the divine Victim in the person of her Son. She offers likewise, as the Pope explicitly states, *her own maternal rights* on that Victim ("una cum maternorum jurium . . . holocausto"). This new element considerably enhances Mary's oblation, for it constitutes an added title to its acceptance on the part of the Eternal Father. Obviously, the Holy Father has before him the now classical passage of his predecessor, Benedict XV, who on a similar context trenchantly said: ". . . ita cum Filio patiente et moriente passa est et pene commortua, sic *materna in Filium jura pro hominum salute abdicavit placandaeque Dei justitiae, quantum ad se pertinebat, Filium immolavit, ut dici merito queat Ipsam cum Christo humanum genus redemisse.*"[6]

There is another point in the Holy Father's statement which deserves our consideration. The Blessed Virgin, about to co-operate in the sacrificial act of Christ, is shown to be already "free from all sin, original and personal" ("vel propriae vel haereditariae labis expers").[7] Therefore, when Mary exercises her co-redeeming function on Calvary, the fruits of Christ's Redemption *have already been applied to her.* And yet the rest of mankind, for whose

[5] See the plausible interpretation given by the Most Rev. A. M. Charue, Bishop of Namur, in *Consécration mariale; Journées sacerdotales d'études mariales* (1943), (Louvain, 1948), p. 141.

[6] Cf. *Acta Apostolicae Sedis,* X (1918), 181-82. See our commentary on this text in *Marianum,* IX (1947), 175-78.

[7] Cf. J. Dillersberger, *op. cit.,* p. 121.

sins Christ and Mary offer their joint holocaust to God, is *still* under the curse of our first parent ("pro *omnibus* Adae filiis, miserando ejus lapsu *foedatis*"). Hence, the fact that Mary herself needed to be pre-redeemed by Christ should not constitute an obstacle against her co-operation in the Redemption of others.[8] In other words, Mary's pre-redemption must have preceded the Redemption of others by a *logical priority*. Indeed, it was only as pre-redeemed that she was able to benefit the rest of mankind through her share in the sacrificial act of Christ.

Furthermore, from the Papal document we gather that *because* Mary was Christ's co-operatrix in redeeming the human race from the slavery of Satan, she is really and truly, "through an added title of pain and glory," the mother of all the members of the Mystical Body. Hence, Mary's spiritual motherhood, far from being a mere legal adoption, implies or supposes a real (supernatural) communication of the life of grace; it flows from her co-operation in the redemptive work; indeed, it is almost identified with that co-operation. In this again the teaching of Pius XII coincides admirably with the current opinion of Catholic theologians.

Perhaps someone will object that at the end of the text quoted above the Holy Father applies to Mary the well-known passage of Saint Paul (she "filled up those things that are wanting of the sufferings of Christ . . ."), which refers exclusively to Mary's co-operation not in the Redemption itself, but rather in the *application* of its fruits. The objection, however, loses its force when we examine the text closely and see that the clause referred to is preceded by the adverb *"denique"* (furthermore, lastly, finally): "Ipsa *denique* immensos dolores suos forti fidentique animo tolerando . . . adimplevit ea quae desunt passionum Christi . . ."). Obviously, there is question here of *another* phase of Mary's co-operation in man's salvation. If by these words the Pope had intended to designate the *only* manner of Mary's co-operation, then everything which precedes would be utterly devoid of meaning; which, of course, no one would be willing to admit.[9] Hence the sense of the whole paragraph seems to be this: The Blessed Virgin, always intimately united with her Son as the New Eve, not only co-

[8] Cf. J. M. Bover, S.J., *María Mediadora universal o Soteriología Mariana* (Madrid, 1946), pp. 507-508.

[9] Cf. G. M. Roschini, O.S.M., in *Marianum*, VI (1944), 113-14.

operated in the Redemption itself, inasmuch as she offered the redemptive sacrifice on Calvary together with the Redeemer and thereby regenerated us to the life of grace, but also ("denique") continues now and forever to apply the superabundant fruits of that Redemption to the individual members of the Mystical Body, thus filling up those things that are wanting of the sufferings of Christ for His Body, which is the Church.[10]

Another testimony, which admirably confirms the above exposition, is found in the radio broadcast addressed to the Catholic pilgrims gathered at Fatima on May 13, 1946. Here are the Pope's words translated literally from the original Portuguese:

> He, the Son of God, reflects on His heavenly Mother the glory, the majesty and the dominion of His kingship; for, having been associated to the King of Martyrs in the ineffable work of human Redemption as Mother and co-operatrix, she remains forever associated to Him, with an almost unlimited power, in the distribution of the graces which flow from the Redemption. Jesus is King throughout all eternity by nature and by right of conquest; through Him, with Him and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest and by singular election. And her kingdom is as vast as that of her Son and God, since nothing is excluded from her dominion.[11]

In the above passage the Holy Father openly declares two things which directly concern us here: (1) The Blessed Virgin is Christ's co-operatrix in the work of Redemption; (2) The Blessed Virgin is Queen of the universe *by right of conquest.*

As to the first statement we note that, according to the Holy Father, Mary's co-operation in the work of Redemption is the *basis* or *foundation* of her co-operation in the distribution of the fruits of Redemption. Indeed, the former is the adequate *reason* for the latter. This we had already gathered from his encyclical *Mystici Corporis,* but is here declared in unmistakable terms, the very grammatical structure of the phrase implying that causal nexus. The significance of the assertion lies in this, namely, that

[10] S. Tromp, S.J., in *Periodica de re morali,* XXXII (1943), 401, writes: "In pericope de B.M.V. in qua exponuntur quasi omnes relationes Beatam Virginem inter et Ecclesiam, nota verba de Cruce, ubi attingitur ordo redemptionis *objectivus,* et de Virgine adimplente quae desunt passionum Christi, ubi de redemptione *subjectiva.*" Cf. Dillenschneider, *op. cit.,* p. 69.

[11] Cf. *Acta Apostolicae Sedis,* XXXVIII (1946), 266.

the former co-operation *cannot* be identified with the latter, and since the latter is, admittedly, a co-operation in the subjective Redemption, the former must be, obviously, a co-operation in the *objective* Redemption.[12]

As to the second statement, it must be noted that the queenship of Mary, even as the kingship of Christ, rests, among other titles, on the *right of conquest.* To our knowledge, this is the first time in history that a Pope undertakes to specify in this manner the theological grounds for Mary's sublime purerogative. Now in Catholic theology, the expression "right of conquest," when used in connection with Christ's kingship, means nothing else but this: Christ is King because, through His redemptive sacrifice on Calvary, He freed the human race from the captivity of sin. In other words: Christ is our King *because* He is our Redeemer. Hence until someone can prove that the Pope here intended to alter the traditional and universally accepted meaning of the above expression, his words applied to Mary's queenship can have no other sense than this: The Blessed Virgin is our Queen *because* of her intimate co-operation with Christ in the work of Redemption itself. The very fact that in the previous clause the Pope had spoken of that co-operation, plus the striking parallelism which he establishes between Christ's kingship and Mary's queenship, corroborate the legitimacy of our interpretation.

Nor are we to suppose that the supreme Teacher of Christendom is not sufficiently abreast of current theological thought as regards those truths which he undertakes to propound for the benefit of the faithful. But theologians and Catholic writers, when explaining Mary's queenship, invariably exploit the doctrine of her Co-redemption as a solid theological argument in support of this prerogative. Ergo.

The pronouncements quoted above are further illustrated by the repeated utterances made by the Holy Father before ascending the throne of Peter. These do not, of course, carry the same weight

[12] This is further corroborated by the passage from Leo XIII to which Pius XII refers in a footnote. The passage is found in the Encyclical *Adjutricem populi* (Sept. 5, 1895) and reads: "Inde [e coelo], divino consilio, sic illa coepit advigilare Ecclesiae, sic nobis adesse et favere mater, ut *quae sacramenti humanae Redemptionis patrandi administra fuerat,* eadem gratiae ex illo in omne tempus derivandae esset pariter administra, permissa ei pene immensa potestate. . . ." Cf. *Acta Sanctae Sedis,* XXVIII (1895-96), 130.

as those previously examined. Nevertheless, they remain the statements of the *same* author and hence may well be considered parallel passages which throw no little light on the interpretation of the Pope's authentic teaching.

Thus, for example, in an address to the Sodality of our Lady of good death (Dec. 7, 1937), having drawn a distinction between the order of acquisition of grace (i.e. objective Redemption) and the order of its dispensation (i.e. subjective Redemption), he explicitly stated that Mary's co-operation extended to *both* orders. "After all, the application of the merits of Christ constitutes, together with their acquisition, a single, complete work: that of salvation. It was fitting that Mary should co-operate equally *in the two phases* of the same work; the unity of the divine plan demands it." [13] On Calvary, he tells us further on, Mary "assists at the crucifixion, and when the Cross is erected . . . she is there next to it *offering up the sacrifice together with Him.*" "She offered her Son *for us,* while He was offering Himself." [14] "He Himself [God], as we have seen, has bestowed upon her the title and the rights of a *Co-redemptrix.*" [15] As if all this were not sufficiently clear, he assures us, on another occasion, that our souls "were redeemed by the blood and sorrows of the Redeemer *and by those of His Virgin Mother.*" [16] Any commentary would only tarnish the lucidity of such unequivocal language.

Our Blessed Lady, therefore, is our Co-redemptrix not merely because she has given us the Redeemer; not even because of her rôle as dispenser of all graces and heavenly favors; but specifically because of her proximate co-operation in the objective work of our Redemption, that is to say, because she intimately shared in the Savior's sacrificial act, offering up to the Eternal Father, in union with the divine Victim, the unfathomable sorrows of her maternal heart, sorrows which were endowed with meritorious and satisfactory value (at least *de congruo*) for our liberation from the slavery of sin. This is the *doctrina communissima* among Catholic theo-

[13] Cf. *L'Osservatore Romano,* 8 dicembre, 1937, p. 3.

[14] *Ibid.*

[15] *Loc. cit.,* p. 4.

[16] Cf. Pacelli, Card. E., *Discorsi e Panegirici* (2ª ediz., Milano, 1939), p. 370: ". . . anime redente dal sangue e dai dolori del Redentore *e della sua Vergine Madre.*"

logians today and also the teaching of recent Pontiffs, including our gloriously reigning Jubilarian, Pope Pius XII.

JUNIPER B. CAROL, O.F.M.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for November, 1899, from the pen of Dominic Cardinal Ferrata, is entitled "The Catholic Church in the Present Century—Its Fears and Hopes for the Next Century." It is the translation of an address delivered before the *Accademia di Religione Cattolica* in Rome. The learned prince of the Church gives an excellent summary of the triumphs and the trials of the Church in the course of the nineteenth century, and briefly considers the problems which the Church now faces. Among the disturbing factors he mentions rationalism, the rejection of religion by governments, materialism, and Freemasonry. Among hopeful signs he enumerates the fostering of the intellectual aspects of Catholicism, the prestige of the papacy under Leo XIII, the increase of religious orders and the spread of missionary activities. . . . Fr. G. Tyrrell, S.J., continues his series of articles on "The True and the False Mysticism." . . . Fr. F. Hillig, S.J., of Holland, writes on the Sibylline Books, which he holds cannot be accepted as genuine prophecies or as identical with the Sibylline books which were supposed to have been preserved in ancient Rome. Nevertheless, he believes they have a literary value. . . . An interesting article on Dionysius the Carthusian and his writings is contributed by Fr. F. Siegfried. . . . In the Conference section there is a discussion of a view advocated by M. Boudinhon regarding the origin of auricular confession. According to this view, as explained by a certain G.J.R. in a letter to the editor, "Confession in its present form dates from the eleventh or twelfth century," since the only penance known to the first centuries was the public canonical penance. The anonymous writer who comments on this view points out that there is very convincing evidence of the existence of auricular confession long before the eleventh century. . . . In the book section the comment on a recent series of stories for boys by Rudyard Kipling is quite interesting: "They are absolutely unfit for the reading of any boy under collegiate age."

F. J. C.

NEWLY PUBLISHED HISTORY OF THE CATHOLIC UNIVERSITY OF AMERICA

Sixty years ago this November The Catholic University of America opened its doors. Seventy years before that date, the troublesome Augustinian, Robert Browne, who was also first in proposing an Apostolic Delegate, had suggested such a foundation in Washington. The prolonged genesis of the idea and the strife in the midst of which it became a reality have been detailed with thoroughness and interest in the work of John Tracy Ellis.[1] This boldness of the American hierarchy at a time when the Church, the mother of universities, was practically childless throughout the world and when even in secular circles in the United States only Johns Hopkins existed as a real graduate school, is caught in the first volume written on the history of our national and pontifical University.

It may be pointed out in passing that the University has pioneered again in educational circles, this time in the field of historiography. At the time *The Formative Years of the Catholic University of America* appeared it was the judgment of two outstanding American historians that, despite the fact that most colleges and universities had histories, these were concerned largely with finances and athletics, and consequently, in their judgment, "the character of university histories as of church histories is a major scandal in American scholarship."[2] Only very recent years have witnessed a change for the better in the writing of the critical histories of American universities by serious scholars.[3] The contribution being made by The Catholic University of America in this regard should go far toward disposing of the notion that either church or university histories need be badly told.

[1] *The Formative Years of the Catholic University of America* (Washington, D. C.: The Catholic University of America Press, 1946, pp. 415). Cf. review by Felix Fellner, O.S.B., in June, 1947, issue of *AER*, pp. 478 f.

[2] Samuel Eliot Morrison and Henry Steele Commager, *The Growth of the American Republic* (New York, 1942), II, 704.

[3] For example, Merle Curti and Vernon Curstensen, *The University of Wisconsin, A History* (2 vols.; Madison, 1949); John C. French, *History of the University Founded by Johns Hopkins* (Baltimore, 1946)

The history of the University has now been written up to 1909. Thus twenty of its sixty years have been covered and this in a scientific way. It is doubtful from considerations of perspective, prudence, and personalities if developments should be described in detail much beyond that point. The Ellis volume has recently been complemented by the works of Patrick H. Ahern, now of the St. Paul Seminary, and Peter E. Hogan, S.S.J., now of Epiphany College, Newburgh, New York; and there is planned for publication during the coming year a further volume by Colman J. Barry, O.S.B., of St. John's University, Collegeville.[4] These four volumes have in common an intelligent use of original manuscript sources, and particularly in the case of the last three from the newly reorganized archives of the University. They share also an objective and refreshing candor.

The initial work by the professor of American church history at the University took the story only up to the opening of the institution, but that was a tremendous task in itself. There were many difficulties from the time of the first official and general hope for a university expressed at the Second Plenary Council in 1866. Men with ideas like Bishops Thomas A. Becker of Wilmington and John Lancaster Spalding of Peoria helped keep the hope alive. The gift of $300,000 from Miss Mary Gwendoline Caldwell, promised at the time of the Third Plenary Council in 1884, gave the hierarchy a chance to begin. Yet all the bishops were not to be in agreement for long, since even the question of a site divided them sharply. A southern and worldly city like Washington! The great division and opposition centered for a time around Archbishop Michael A. Corrigan of New York, who left the University committee from November, 1887, to November, 1888. Archbishop Corrigan was supported in his opposition not only by Bishop Bernard J. McQuaid of Rochester but also by Robert Fulton, head of the Maryland-New York province of the Jesuits. The archbishop did return to the work late in 1888 to help with his special talents as chairman of the library committee. Even James Cardi-

[4] *The Catholic University of America, 1887-1896. The Rectorship of John J. Keane* (1948, pp. xi + 220, illust., $3.00); *The Catholic University of America, 1896-1903. The Rectorship of Thomas J. Conaty* (1949, pp. xi + 212, illust., $3.00); *The Catholic University of America, 1903-1909. The Rectorship of Denis J. O'Connell* (now in press). All of these are published by The Catholic University of America Press, Washington, D. C.

nal Gibbons, however, was not overly enthusiastic at the outset and he wavered seriously in Rome in the spring of 1887; but thereafter as Chancellor he was to give a great part of his energy to the University cause for the remainder of his life.

The Ahern volume relates a chapter that is absorbing since it revolves around an ecclesiastic of real stature, John J. Keane, first rector of the University. This former Bishop of Richmond tirelessly canvassed the country for the cause and explored Europe to acquire professors and to learn from the experiences of others, especially the men at the University of Louvain. What might have been is seen in the early inclination of Désiré Mercier, who was to lead the Scholastic revival in Belgium, to come to the new University, and in the refusal of Ludwig von Pastor to be tempted by an offer of the chair of history in Washington. Nonetheless, a distinguished first faculty was gathered and under John B. Hogan, S.S., as spiritual director, the thirty-two clerical students, the "pioneers" as Keane used to call them, began their university life in Caldwell Hall. In nearby St. Thomas College, the old Middleton mansion, ten Paulists formed the first of the several dozen houses of study of religious communities which now surround the University.[5] The rector had advertised for students with an appeal to higher scholarship, but Bishop John S. Foley, of Detroit for one had another emphasis as he told Keane: "Please teach my boys common sense and a zeal for the salvation of souls and also to be gentlemen. Do not give them too much canon-law. We have a surfeit of that here, and it is, as far as I can see, a great impediment to usefulness."

Students were a serious problem of the University's earliest days. During the first year there was resentment at having to live the common life after ordination, but by the third year Hogan was able to report, "The young men have not undertaken this time to run the house." With regard to studies, as Bishop Keane expressed it, "the students were made to appreciate the difference between the text book recitation of the Seminary the personal research which was the chief characteristic of University work."

[5] St. Thomas Hall, as it is now called, contains part of the original Sidney, a country estate where Jeffersonian democrats gathered in the earliest years of the nineteenth century. Cf. Walter J. Bonner and David I. Gale, "The Campus in Washington's History," *The Catholic University of America Bulletin*, XVI (May, 1949), 2 f.

Along these lines academies modeled on the German university semina were set up and a literary society was established by the students themselves.[6] The greatest concern of the faculty was to get students enrolled at all, for the divinity college total stood at only about thirty during the entire first administration, although the Marists joined the Paulists in supplying a quota from outside.

Keane found time for many other activities apart from the University, some of which stirred up ill feeling within the Church in the United States. For example, his delivery of the Dudleian lecture at Harvard in 1890 and his part in the Parliament of Religions at the Chicago Columbian Exposition in 1893 did not increase the regard which more conservative ecclesiastics had for the prelate and the institution he headed. As rector he failed to convince the Board of Trustees of the wisdom of an annual general collection throughout the United States; perhaps the gift of $400,000 in real estate from the New York pastor, James McMahon, in 1891, was enough to make them feel secure. Growth and progress were seen in the inauguration of two new schools on Oct. 1, 1895, which were to accommodate lay students, namely, the School of Philosophy and the School of Social Science. The "institute of technology" was taken out of the former and by 1898 was made a distinct school. The rector begged off making a decision on the admission of women students but three Negroes were readily admitted.[7] Meanwhile, behind the backs of all concerned, the Apostolic Delegate, Archbishop Francesco Satolli, was trying to bring over to the University the law and medical schools of Georgetown!

As if the affairs of the University would not have provided enough grist for the future historian's mill, the faculty members of the institution flayed one another as well as outsiders on public

[6] A recently uncovered Minute Book of the Literary Society, now in the Department of Archives and Manuscripts of the University, discloses that not only personal research on class subjects but even an occasional current topic, as the labor problem or Henry George's land theory, was discussed. Patrick Hayes, later Cardinal Archbishop of New York, read a paper before this society on "Catholicity in the United States," as well as "Biblical Chronology in the Light of Modern Research."

[7] The first degree in the social sciences ever granted by the school was in 1896 to William T. S. Jackson, a Negro teacher in Washington, "who made a very brilliant examination" (Hogan, *op. cit.*, p. 99).

questions of Catholic interest. While Ahern's alignment of the hierarchy on these issues into liberal and conservative is made more detailed than Hogan's neither hesitates in putting Keane with the former group. Thus, up to 1896 when Keane thought, "all elements of discord seemed to have burned themselves out," the question of Cahenslyism, or the movement of the German Catholics for a more representative place in the American Church and greater care of German-speaking immigrants, divided the faculty. Combined with this was the "school controversy" which involved Archbishop John Ireland's attempt to have two parish schools fitted into local public school systems. Both issues worked to continue the confusion in Washington's Brookland. Thomas Bouquillon and Thomas O'Gorman on the liberal side contributed to the pamphlet warfare while Joseph Schroeder and George Peries opposed what they considered an Americanizing liberalism. It was no wonder that the lay litterateur, Maurice Francis Egan, thought it singularly appropriate "that the opening procession of the year was the war march of the priests from Attila" [Athalie].[8] The outside allies who opposed the University's administration, namely, New York, the Jesuits, and the Germans, had their day when Keane "resigned" in September, 1896. Satolli had returned to Rome a cardinal and for some as yet unexplained reason had turned against the host of his first years' residence as Delegate in the United States.

Into a setting of this character it seemed wise to bring a man such as Thomas J. Conaty of Worcester, Massachusetts. He is portrayed by Hogan as one who was "neither an out-right liberal nor a conservative, but combined enough of each element in his character and in his life to make him acceptable to both schools of thought." Apart from his temperance work on a national scale and his outright co-operation with the Irish movements for the old country which developed his leadership, he had also a reputation as an educator. He had been director of the Catholic Summer School which had gotten under way in 1892 and which by the next year was located at Cliff Haven on Lake Champlain. This was always a pet project of Archbishop Corrigan. After the appointment was made, Conaty went to his duties in the private car of

[8] *Recollections of a Happy Life* (New York, 1924), p. 187, quoted in Ahern, *op. cit.*, p. 157.

the president of the B. and O. Railroad and settled down to learn what a university was all about. The opening of Keane (now Albert) Hall came shortly after Conaty's installation as rector and he soon reached an agreement on the Sulpician control of Caldwell Hall. In general he was wary of religious-order men on the teaching staff and no one was assigned to it in his time. He inherited from the Keane administration the fight for the dismissal of Schroeder, and that objective was finally attained in December of 1897. Two years later the then Archbishop Keane received word that he would be permitted to leave his Roman exile for a collecting tour of the United States as the American bishops had proposed to the Holy See. Apart from such members of the Board of Trustees as Joseph Banigan, the rubber king, and Michael Cudahy, the meat packer, American Catholics with some means did not flock to him with support. At the University, conciliatory as he was, Conaty's difficulties were highlighted by the Trustees' favoring of a committee to investigate the problem of institutional funds.

As Hogan points out so well, Conaty was at his best as an educational organizer and some of his insights are of worth even today. At St. Joseph's Seminary, Dunwoodie, on May 25, 1898, there was held the meeting of seminary presidents which proceeded according to plan and resulted in the Educational Conference of Seminary Faculties. True, it soon became dormant, but ultimately in 1904 it was incorporated into the Catholic Educational Association. The two other elements later to be blended into the N.C.E.A. were also formed under the guidance of Conaty, namely, the Association of Catholic Colleges and the Parish School Conference. The University's admission as a charter member of the Association of America Universities in 1900 occurred during Conaty's administration. An important project accomplished under Conaty's advice was the establishment of "a new female school of higher studies," Trinity College.

On Nov. 24, 1901, the second rector was consecrated bishop, but the elevation was not accompanied by any surcease from trouble. The dismissal of a Gaelic professor, who was the incumbent of a chair set up by the Ancient Order of Hibernians, might, if it had not been for Conaty's deftness have turned another national group

against the University. Outside the academic walls, the bishop's talent was also called upon. He was friendly with President William McKinley and after the Spanish-American War he interceded with him and other governmental officials for an equitable settlement of the problem of church property in the new possessions. On a visit of McKinley to the campus the rector said of the University:

> . . . it knows no race line and no color line, while its doors are open to non-Catholics who may desire to receive instructions at its hands. . . . We recognize no aristocracy here but the aristocracy of education, and we strive to build that as the source of strength in our national life. . . . Catholic Americans, we are taught and we teach loyalty to God as the source of loyalty to the Republic.

It was just such loyalty to American institutions that some liberal French Catholics were to twist into what Leo XIII condemned in his letter to Cardinal Gibbons entitled *Testem benevolentiae* (1899) as "Americanism." It was a discharged and disgruntled professor of canon law, George Peries, who contributed to the uproar caused by a French adaption of Walter Elliott's *Life of Father Hecker,* the founder of the Paulists. The "Americanizers," though apparently beaten, were still rather triumphant after the encyclical, for as Ireland wrote, "The Pope told me to forget that letter on Americanism, which has no application except in a few dioceses in France." [9] They sought vindication in the public approval of one of their own in the person of Denis O'Connell, who had been out of favor in Rome since his dismissal as "rector vagabondus" of the American College in 1895. The campaign began with the professor of Scripture, Charles P. Grannan, making a European jaunt to confer with O'Connell. Hogan pictures him stirring up the faculty and emphasizing Conaty's lack of action so effectively that by 1902, after reaching the special investigating committee of the Board of Trustees, he could remark, "The only question now asked is, who is going to succeed to his place." On

[9] Abbé Felix Klein, who wrote the introduction to the French life, in his recently published recollections gives his opinion in the title *Une hérésie fantome: l'Américanisme.* The American view has been restated in the review by James M. Gillis, C.S.P., "Americanism: Fifty Years After," *Catholic World,* CLXIX (July, 1949), 246. "Its sound and fury signified nothing. There was no heresy and no schism."

Jan. 12, 1904, O'Connell was named third rector and Conaty moved out, as Bishop of Monterey, to Los Angeles. No wonder Ireland exulted, "Viva l'Americanismo! Vivra sempre!"

The published story of The Catholic University of America ends on that note. Enough has been rehearsed in verbal tradition to make the Barry monograph on O'Connell's rectorship eagerly anticipated. The Irish-born O'Connell (who never bragged of the fact) became a close friend of Gibbons while the future Cardinal was still in North Carolina, and almost from the outset he was destined to be the favorite. Although O'Connell as a student wrote in 1877, "I have done with Rome and am anxious to leave it," he was back there in 1886 as Rector of the American College. For nine years he acted as agent for the American bishops, and particularly for Gibbons and his intimates. Then followed eight years as vicar at the Archbishop of Baltimore's titular church of Santa Maria in Trastevere, and finally the call to Washington. Keane had written, "A soul is needed for the institution and you have it in you to be that." The University certainly needed a revivifying force, for the accumulation of serious organic defects in organization and especially in financing had been neglected in an attempt to solve immediate problems. How these more basic difficulties were faced is the theme of what will be the fourth volume in the University series. The necessary reinterpretation of the whole constitutional plan of the University, the problem of admitting undergraduates—with O'Connell and an official committee pulling in different directions, the Waggaman financial failure of 1904-1908 which almost finished the institution: these are but a few features of the history of The Catholic University of America between 1903 and 1909.

The annual national collection also came into being in 1903 and a real attempt was made to bring the institution to the attention of American Catholics. As part of that approach Bishop Camillus P. Maes of Covington appealed in this *Review* forty-six years ago for a more whole-hearted support of this "child of predeliction of the intellectual Leo XIII, the privileged daughter of the apostolic Pius X." He pointed out the accomplishments of the University in making Catholic scholarship respected, in training the religious

mission preachers of the country, in preparing diocesan seminary professors and even in counteracting bigotry.[10]

To review the two books under special consideration here is a pleasure since they are so well done. Enthusiasm, however, should not blind one to defects. A glaring one in the Ahern volume is the absence of any treatment of the University connection with the McGlynn episode. This rambunctious New York priest, Dr. Edward McGlynn—one of the American clergy's most notorious rebels—was absolved from his excommunication on Dec. 23, 1892, by Archbishop Satolli, after a committee of four professors of the University had passed on the orthodoxy of a written statement of his teaching on private property. Only at the last moment and at the insistence of his friend and canon lawyer, Richard L. Burtsell, had the clerical advocate of Henry George's single-tax notions specifically included his adherence to *Rerum novarum* and promised to go to Rome in a few months. These last revisions were made out in the car barn near the campus. Then "standing" before the Apostolic Delegate in a room in Caldwell Hall, McGlynn was absolved with the less humiliating short form of the ritual.[11] All of which, of course, did not help to endear the University to the Corriganites.

While both of these volumes are replete with manuscript source material, they seem to have missed a useful type of evidence for a question that goes back only to the last decade of the nineteenth century, namely personal interviews. These are, to be sure, not always reliable, but although the accomplishments of the engineering branches at The Catholic University of America will not be learned from written records, yet Professor Louis Crook loves to tell the story, and to illustrate it with a photograph, of Albert F. Zahm's building of the first wind tunnel in the world in 1901 on the campus of the University. There are priest-alumni whose memories go back to the 1890's and who are still very clear-minded and keen. Some of these men should be induced to write

[10] "The Catholic University of America," *AER*, XXIX, 6 (December, 1903), 570-578.

[11] Diary of Richard L. Burtsell (Dec. 1892-May, 1894), New York Archdiocesan Archives. The details found in this item were not available to the author of the book under review but Frederick J. Zwierlein, *The Life and Letters of Bishop McQuaid* (Rochester, 1927) III, 1-83, and other works supply the outline of the case.

their memoirs or to jot down recollections and from them there might well be reconstructed the picture of student life which is largely missing in the Ahern and Hogan books.

To be specific without being picayune about the study of the Keane rectorship; what Jesuit journalistic project failed before the first publication of the *Catholic University Bulletin* in 1895? (p. 7); what educational institutions did Keane refer to when he spoke of them as having been "embarrassed by the diminution of their resources"? (p. 81); why the full Latin quotes in the text in two places? (pp. 87, 123-124); is a letter of a person only slightly connected with the University worth four pages? (pp. 92-95). Cahenslyism gets some explanation for the uninitiated but not the Faribault-Stillwater plan of Archbishop Ireland (p. 122), or the "struggle against Henry George and Father McGlynn" (p. 124). Some names of people introduced for the first time might have had further identification or at least the first names supplied (pp. 125, 154, 159, 173, 195). Typographical errors spotted were: "figures" for "figure (p. 61), "imapired" for "impaired" (p. 116), "liberal" is mangled on p. 142, and "that" should read "than" on p. 183, n. 182.

In the Hogan volume, which, incidentally, has six appendices of important documents, one wonders at the alloting of the last chapter to "Americanism and the University" when much of it is background and repetitious of Ahern, whereas the University as such comes in through the uproar about Schroeder. Again, on p. 45, should "treating on" read "treating"? Is it correct to refer (p. 52) to a "thriving A.P.A. movement and its political influence" in 1900, when its strength was broken politically in 1896? Where has it "been asserted" that it was through the efforts of Edward A. Pace of the University and G. Stanley Hall, President of Clark University, that the University received an invitation to be a charter member of the Association of American Universities? (p. 81). The unexplained "troublesome see of Chicago" (p. 112) is another instance of writing exclusively for the initiated. The Hogan work, like its companion, has an excellent index.

But these objections are only minor in character. They do not constitute the final impression the reviewer would care to leave; it is rather the impression of work well done and history well told. Alumni, educators, and American Catholics in general will read

and enjoy the story told in three (soon to be four) volumes of how an institution emerged from the lengthening shadows of great men. Through these books part of our American Catholic heritage has been saved for us. With that awareness our sense of obligation should be deepened.

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BISHOP KEANE ON THE MISSION OF THE UNIVERSITY

The Third Plenary Council, whose name will forever be associated with the foundation of the Catholic University of America, will also be renowned for its declaration that a great devotion to God the Holy Ghost ought to reign in the heart of every priest, and that its assiduous cultivation in aspirants to the holy priesthood should form a notable part in their ecclesiastical training. Most appropriately do these two decrees emanate together from that venerable assemblage of all the Bishops of our country. In vain would we strive for the bestowal of the highest learning on our priests and our people, unless the Holy Spirit of Truth and of Love were its light and its life. If only we can pour that highest light and highest love into our country's mind and heart, then what can there be too great and noble for her attainment?

We are pioneers in a grand work. The finger of God and of His church points it out to us; we feel that we must be up and doing the best we can. Others will call our work rude and rough. We acknowledge beforehand that they are right in their criticism, and none will rejoice more heartily than we when they surpass us. Meanwhile, let us press on.

—Bishop Keane, in his introductory letter to Archbishop Zardetti's *Special Devotion to the Holy Ghost* (Milwaukee, 1888), pp. 4 f.

AND THOU, CAPHARNAUM . . .

The rise of Israel has made some difference in the impression which the coast of Lake Tiberias leaves upon the Christian pilgrim. Whole Arab villages abandoned; Christian sentries shrunk into their convent-fortresses: this cannot but react upon the visitor who now sees these sacred sites for the first time.

For personal devotion, the change is not without its advantages. Nazareth and Jerusalem have been so insistently built up and adorned by centuries of Christians that it exhausts the imagination to discover there the real setting of our Lord's birth and life. At Tiberias, on the contrary, one gasps with delighted awe to see stretching before him the identical background of the teaching and miracles: sea, shore, and mountains untouched through the centuries.

Now that the sanctuaries are in the midst either of empty villages or of an aloof un-Christian milieu, the sense of sacredness has been heightened. How satisfied we would be today if Calvary or the grotto of the Annunciation had received the same treatment. When we wish to venerate some sacred object, we leave it alone. We put a railing around it and stand off at a respectful distance to watch it awhile, then leave it to posterity. We do not clutter it up with cheap tinsel or build our houses strugglingly right on top of it. The piety of earlier ages, though sincere and in some ways useful to the student, has played havoc with the initial impression that the sacred site should wake upon the worshiper. At Lake Tiberias all is different.

On the other hand, it is distinctly a shock to see that the once thriving coastline, where crowds of people pressed around the Master at every hour and at every mile, is now in great part devoid of a single human face. Humanity too is a part of the background. As in an ancient river, the droplets rushing past a given point are wholly new and have never been there before; yet in their continuity with what went ahead of them they possess an antiquity as great as that of the river itself. So it is with the Arabs "threshing" wheat with pitchforks at the foot of Tabor. But at Lake Tiberias it is different.

Then too, it is fitting that the scenes of Christ's ministry should be in the midst of communities where at least a good number are

Christian, and offer constantly that worship of praise which pilgrims can bring only at intervals. It is fitting that the religious who have abandoned home to make a home here for pilgrims should keep faith and zeal alive by their ministries to Christians always around them. At Lake Tiberias this too is different.

A fragment of the lake can be glimpsed already from Mt. Tabor. But only when one reaches a turn in the road at the Horns of Hattin, the whole shimmering blue surface lies outspread unforgettably in view. From that point on, the long-meditated landmark is constantly presented from new angles while the highway descends twistingly toward Tiberias.

Tiberias is not a sacred city. The Gospels scarcely mention it. Our Lord presumably never went there. No good Jew would, since it was built by the Romans over sepulchres, often of unwanted infants.

Yet time has softened the reputation of Tiberias. It is now a mile upshore. The Jews live here gladly, and honor Tiberias as the home since the second century of the Sanhedrin and the Biblical school that produced the Mishna and the Talmud. The tombs of Rabbi Akiba and Moses Maimonides are pointed out near here.

Christians too have come to honor Tiberias. Under Constantine it became an episcopal see. It was here that Saint Jerome learned Hebrew from a Jewish rabbi.

Today beside the quay stands a modest church of the Franciscans. Its stone apse is shaped like the prow of a ship: Peter's. Copies of his famed Roman statue and chains are in the courtyard. His votive Mass is privileged here, though the tradition which makes this the scene of the Primacy draught of fishes is improbable.

Yet it is not Peter whom the insistent sea recalls. From the convent roof, as sunset lights up with flame the cliffs across in Syria, then fades with the fabulous moonrise over the lake, not only the noisy café tables below, but also Peter and indeed all Tiberias vanish from consciousness; and one who looks out at the moonlit ripples of Genesareth sees Jesus only.

Bluntly, though, the main function of the Franciscan hospice is a practical one. It serves as a convenient base of operations for those who come from Nazareth for a visit, whether of two hours

or of several weeks, to Capharnaum and the other Gospel cities up north along the coast.

For this reason Fra Filippo, the meek Franciscan of Bari, has lived here alone through these hectic months, ministering to the four nuns whose school has been left empty, and holding off the house-hungry colonists who eye the comfortable lakeside apartments of the Casa Nova. When the United Nations personnel made its headquarters there, his task became easier. Its helpful American members, Colonel O'Hern and Captains Schlipp and Henderson among others, have deserved the gratitude of Terra Santa.

From Tiberias a fine highway skirts the coast northward. At the first opening in the hills to the left is the Valley of the Doves and the Jewish town of Migdol. Across the road from it, down beside the sea, are the charred ruins of former Arab Mijdal, site of the once teeming city where lived Mary Magdalene. There is nothing here to honor her memory; one would like to see here a lovely gem like the Russian chapel which bears her name, but which nestles (who knows why?) above Gethsemani.

The Wadi of the Doves is the pass through the wall of cliff, westward up to the Horns of Hattin and thence into central Galilee. It is a path of gold, for Our Lord would have gone through here often on his way to Naim or Cana.

The next wadi we pass is called El-Amud, and it was here in the cave Ez-zuttiyeh that the skull of a Neanderthal man was found. *Homo galileensis,* the man of Galilee, is a term important in anthropological as well as religious studies. Indeed, thanks to the impulse given to excavation by biblical fervor, no country in the world has contributed more evidences for the study of prehistoric man than Palestine.

Opposite Wadi Amud is a little ruin called Minye, which may perhaps be Bethsaida. For a name so prominent in the Gospel, both the site and the arguments for it are disappointing. Perhaps it should be admitted that the only Bethsaida is Julias across the lake.

From here the road turns up toward far Safat, the home of Tobias, and Mount Jermak, from which the rabbis expect the Messias to come in triumph. A long bend in the rising highway

finally brings us out full on the imposing knoll of the Beatitudes, crowned by its imposing basilica and hospice.

The church does not claim to mark the exact spot of the Sermon on the Mount. This is pointed out more probably on the lower slope of the hill, where the ground levels off and forms a plain place midway up the mountain side. But the church is at an eminence which serves both to honor the holy mount and to awe the pilgrims with a commanding view of Capharnaum and the sea.

In style less splendid than the basilicas of Tabor and Gethsemani (which also bear the Barluzzi trademark but have more New World dollars in their composition), it is in some ways more tasteful and appealing. Its narrow horizontal windows and circular arcaded porch seem so constructed as to project the priest at the altar right out over the foamy blue lake. The Beatitudes in stained glass encircle the rotunda above; and on the floor in mosaic are the seven virtues, Prudence conspicuous among them with its two faces. (Beside them, quite accidentally, is the dedication: *Italica gens.*) A green Sunday Mass here, with a Gospel from Matt. 5, makes a treasured memory.

The Hospice of the Beatitudes is closed. Poor Mother Pancrazia and the three other Italian sisters struggle to keep up the property, but their water-supply is cut off. To "ride herd" on the extensive unworked farm are two Italian youths, Ilario Zarios of Gorizia and Vittorio Maranelli of Teramo. They are the "remnant" of a little colony of Italian Christians, ex-soldiers of Israel, living down at the water's edge.

After the heat of the day, there is a refreshing and peaceful scene on the mountain. In the corner of the hospice-grounds that looks down through the trees toward Capharnaum, sits the gracious matriarch with a fold of knitting idle in her hands. Around in a circle are gathered the weary nuns. The two boys gabbily tease the little chaplain. And up from Damascus rises that giant harvest moon, first tinging the twilight horizon with splendor, then steadily silvering a wide swathe across the lake. At last Fr. Cherubino, veteran of many mission years in China, rises in the darkness. All kneel for his blessing, then in silence scatter to roost.

At the foot of the holy hill stands a luxurious verdant oasis called Ain-Tabgha. In Greek *Heptapégon,* it receives its name from the seven fountains of mineral water which here gush abun-

dantly into the lake. In summer the springs tingle refreshingly in the tepid lake; but in spring and winter they are warm, so that the fish are attracted here in great numbers. Hence it was ever a spot favored by fishermen; and according to the dominant tradition it was here that Our Lord, after his resurrection, favored the disciples with a miraculous catch, and Conferred upon Peter the primacy.

The shady verdure of the place makes especially appealing the thought that here was a picnic breakfast of fish waiting on the coals when the disciples sprang exhausted from their boat. The tiny "Church of the Primacy" stands just at the water's edge. A giant rock, partly inside and partly outside, was doubtless often trodden by both Master and disciples as they edged their boats in to the shore.

Still more secure is the localization of another Gospel event here. In 1932 the Germans brought to light the mosaic pavement of a fourth-century church. Its wide surface is covered with graceful chimney-sitting storks and other ornamental figures. But just beside the altar is a clear design of four small loaves and two fish. The presence of so grandiose a church in this unfrequented spot could only mean that it marked the scene of the important event it portrays. A low frame roof has been put over the discovery to protect it, and this is the "Church" of the Multiplication.

The two shrines are not served by any resident religious. One Arab family and the mettlesome Italians hold the spot as a kind of enclave. Nominally they guard; but they must be off in the fields earning high wages from their Jewish neighbors; and save for a rare Israeli soldier out for a swim, the sacred spot is wholly deserted. Down by the water's edge is a perfect setting for thoughtful reflection: Tiberias a few twinkles there at the south, then the dusty road rising through the pass to Hattin; close at hand the sacred hill, and northward Capharnaum; all around, like a symphony, the "synagogues, villages, and towns through which Christ our Lord preached."

From Ain-Tabgha a bumpy little road dribbles along the two miles around to Capharnaum. In the cool of early dawn it is a pleasant walk. The faintest tinge of red is just beginning to sparkle horizon-wide above the lake. But behind, the moon is still enthroned broad in the dark sky, and at a turn in the road its silver

train ripples calmly across a rush-bound inlet. Perhaps a single Galilean fisherman can be discerned along the whole far coastline.

At Kefr Nahum more than anywhere else one feels the incongruity. There are no people. The little cluster of homes on the hillside beckons hopefully. But on closer approach they prove to be charred and empty. Only two buildings at the seaside remain standing: the deserted Greek basilica past town, and the solid, well-kept Franciscan hospice.

Here a ready welcome is to be expected from Fra Pietro Loy, a Sard of Cagliari. For ten years he has lived alone in his brick building, among the 150 non-Christian Arabs who made up the town. (Josephus places the population of Capharnaum in Our Lord's day at five thousand.) During those years Fra Pietro, when winter rains made his frail road impassible, was often weeks at a time without fresh food or contact with the nearest town.

With the war, even the company of the Moslems was denied him, and for ten months he lived an absolute hermit barricaded in his monastery. Only recently a single Arab family has been permitted to live nearby and help him with his housework and the crowds of Jewish sightseers.

For Capharnaum has a precious jewel that the Zionists would be happy to pluck from its Franciscan setting: an ancient synagogue. It is dated by some before the war of Titus in 70 A.D., and would therefore be the one constructed by that centurion whose faith surpassed Israel's.

A corner is pointed out where Jesus, as a visiting teacher, would have risen to read the Prophets as he did in Nazareth; and a balcony, designated as for the women, instinctively brings the thought of Our Lady listening to her Son's sermons.

Each day truckloads of Jewish students rumble along the rickety road to honor this memory of their past. They recognize delightedly the Star of David sculptured on one of the stone capitals. (Another capital bears a five-pointed star, which the guide coyly calls American.)

It was this treasure Fra Pietro has had to defend with such tenacity. A friendly puppy when pattering about with courteous pilgrims, he becomes a growling bulldog when anyone impugns the rights of Terra Santa. His iron jaw and flashing eye give amused confidence to Christians and second thoughts to intruders.

Just as on the lakeside of an earlier day, how different is this bold Peter from his confrere, gentle Philip at Tiberias. But each gets results in his way.

The chapel of Capharnaum is just beside the sunlit lake. Oddly, in the town where so many Gospel events took place, there is no mystery of Christ to commemorate with a votive Mass, and that of his Vicar must serve. But at the *Domine non sum dignus* the priest looks up and is pleasantly startled to see above the altar a picture of the centurion whose words he is borrowing. Since, too, his synagogue is the only tangible relic in Capharnaum, he well deserves this prominence at the spot of the Holy Sacrifice.

From Fra Pietro's domain one may climb uphill along a little stream and arrive in about an hour at the ruins known as Kheraze, which include a synagogue and some apparently prosperous houses. This is Corozain.

Or one may head straight into the blinding morning sun and arrive after a few moments at the Syrian frontier. Beyond is the jealously guarded Jordan, then Bethsaida-Julias. Along the skyline is the mountain-top city of Fik, the only one strikingly visible from the Hill of Beatitudes; and a nearby ravine suggests the episode of Gadara.

This was the region of Capharnaum in July, 1949, so thrillingly real in its lakeshore and fields and sky, so unreal in its emptiness. As a rare wartime pilgrim, I had the feeling of seizing it at an ephemeral twist of its long history. It cannot long remain like this. But there is a grandeur in its momentary desolation.

And they, lifting up their eyes, saw nothing, but Jesus only.

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MISSION INTENTION

"Peace and concord in Madagascar" is the Mission Intention for the month of November, 1949.

THE ANGUISH OF THE CATHOLIC MINORITY

Frequently Catholic laymen, and occasionally Catholic clergymen, who come into close conversation with practical minded non-Catholics, are asked directly why the Church has failed to check the growing lawlessness of post-war America. These earnest people are depressed by the indifference of so many people to the Gospel and seem to think that the failure is attributable to the Church. Even in the writings of some Catholics one senses occasionally a pessimism and some bitterness about the apparent failure of the Church to have greater influence on the nation. Another version of this pessimism among Catholics deplores the lack of Catholic novels and even of scholarly Catholic literature and condemns the clergy chiefly for their failure to create an atmosphere which would encourage Catholic writers. These and similar disturbing complaints in our contemporary Catholic world are expressions of the growing anguish of the Catholic minority in the United States. This anguish is not a bad thing in itself; nor does its expression do any serious harm. Actually, the more it finds expression the better will its causes be recognized and understood.

The more general complaint about the failure of the Church to change the world comes paradoxically from those, for the most part, who would cry "fascism" or "inquisition" at any forceful methods of the Church to impose reform. They seem to want the Church to force people to be good by taking away the obligation to believe and to be moral. The answer to this claim of failure on the part of the Church is at least twofold. First, contrary to the press of the country, the existence of religious feeling among the people of the United States is far greater than any statistics can measure, because this religious feeling in our churchless majority is uneducated and untrained. Second, the conquest of the world by the Church was not promised by Our Lord. Those who wait for such a millenium have forgotten that Christ spoke of abiding warfare between His Church and the world. One could add a third answer, that legends which say that the whole world was ever entirely religious in the past are likewise misreadings of history. The extreme glorification of mediaeval Europe, coupled with dissatisfaction about the present, has created an obscurantist pessimism among some writers about the present disaster which sub-

stitutes romanticism for intelligent action. The pessimism, however, among American Catholics toward our Catholic cultural progress has an additional cause in the inferior social position of so many of the Catholic minority. In general, American Catholics are in a decided minority in numbers, in cultural leadership, and in personal wealth. Of these the hardest for the educated Catholic to bear is the minority in cultural influence. The situation is not new, but the consciousness of it is of recent origin.

For many decades in the past there was an unwillingness on the part of Catholics to admit that they are a minority in the United States. Being a minority was associated popularly with political separatism and even with disloyalty. Thus, the critical Yankee convert of the nineteenth century, Orestes A. Brownson, sharply disagreed with both the Irish immigrant and the Know Nothings who discussed Catholicism as something separate from Americanism. Once the Catholic immigrant achieved citizenship he was very anxious to be considered fully American. Even as late as the nineteen twenties the Catholic immigrants felt deeply the taunt of the native-born that they were really distinct from the mass of the American people. More recently, with the lessening of the immigrant factor in American Catholicism, the Americanization of these descendants of immigrants, and the development of an American political nationalism to which Catholics also generally subscribe, the nature of this controversy among American groups has changed. No longer is non-English origin or non-Protestant ancestry considered a bar to full Americanization or to full social privileges. But within American society we have come to accept religious and social minorities who strive openly to preserve their identity and to contend with the majority cultural group for leadership in our American society. Today again majority and minority groups are in conflict, but, with a few exceptions among the ignorant, there are no physical or political persecutions. There are still some warnings about the separation of church and state and of foreign loyalties, but it is honorable to belong to a minority, despite the fact that most Americans have accepted the majority notions of religion and culture under the influence of a press and a school system dominated by the majority cultural ideals.

Without attempting to define what the majority culture of the United States is, or even distinguishing its common factors, we

can yet delineate quite clearly the Catholic minority of the country because of its clearly defined Faith. The Catholic minority is politically very diverse, so completely disorganized as to be unable to offer any political unity even on such a basic question as the rights of religion in education. Perhaps this diversity in politics is not an unmixed evil, particularly since it forces Catholics to a greater reliance on the Christian program of prayer and good example to protect its own and to make converts. In the field of labor the Catholic Trade Union Schools have enabled Catholic leadership to exert a more worthy influence in the fight against Communism. But in other fields of public relations and in higher education the lack of Catholic leadership has caused the Catholic minority to emit sharp and sometimes enraged expressions of anguish. The meager accomplishments of some Catholic efforts in literature, politics, and research has caused occasional bitter accusations against the leaders of the Catholic minority. But these criticisms are, as yet, mostly cries of anguish and definitely are not intelligent attempts to analyze the real position of the Catholic minority with a view to a better use of its meager resources. To say it gently, most of these critics are idealists living in an imperfect world and unable to appreciate limited perfections.

This self-criticism of Catholics, as one might expect, arises chiefly from those who feel they might have national influence were they part of the majority culture. The most vocal of these are the writers. One or two have blamed the lack of Catholic literature on the stern moral teachings of the Church, particularly regarding sex. Evidently, these realists in fiction seem to think that literary success involves an obsession with sex. Without insisting too often that Christian morals do not change, one can offer these critics a partial explanation for Catholic literary failures by examining the technique of one of the most successful American weekly magazines which can print questionable photographs for several weeks at a time and defy criticism. The real success of this weekly has nothing to do with morality, but is a phenomena of modern mass production and the excessive capitalization of the press, which destroys competition by the force of invested wealth alone. It is true that the Catholic literature and the Catholic press have serious faults. But Catholics in the United States have never had the wealth to establish and sustain a magazine, a newspaper,

or a radio station capable of competing with the powerful corporations of the American press. Further, unlike even the less wealthy American journals of the country, the press of the Catholic minority has to function in a culturally hostile world. One can add, too, that our Catholic press has been the last to recognize its position as the voice of a minority. Here again, this unhappiness is not an unmixed evil, if it makes Catholics realize that vigilance and sacrifice alone can preserve Catholic literature and art from defeat by the mere wealth or number of the majority. To say this is not to overlook the inferior social status of so many Catholics whose parents and grandparents were the oppressed of Europe. Neither should the intelligent Catholic overlook the fact that Catholics who read books and scholarly magazines are far too few. The anguish of our Catholic critics is real. This anguish can be relieved, however, not by defeatism but by thought and action in terms of this minority problem.

A more pointed criticism, arising from those of the Catholic minority who have improved their social station, blames Catholic colleges and universities for their failure to compete more successfully with older and richer American colleges and universities in science and in the arts. Here again bitter accusations of failure are incorrect. Catholic higher education has not failed. Considering the cultural background of so many Catholic immigrants and their poverty in worldly goods, the advancement of Catholic higher education is very great. Catholic scholarship continues to move forward, not generally sustained by large donations, as is the research of the secular majority, but the smaller contributions and the religious zeal of the Catholic minority. The anguish of the minority at the meager accomplishments of the Catholic universities in research is a symptom of awareness and ambition, but it will be wasted suffering if it is not rationalized in terms of a cultural minority. Catholic contributions to literature and science will be limited by the resources of the Catholic group, but limited means can never check permanently the real Faith.

The same type of self-criticism exists about the Catholic press, Catholic politicians, and Catholic business men. The Catholic press particularly feels the force of the highly capitalized competition of

the secular press. It cannot support either the caliber or the number of writers which modern American journalism takes for granted. As a consequence, the diocesan papers lack adequate editorial staffs and are hampered by immature writing and bad reporting. But here as in other professions touching closely on Catholic life, there have been few efforts to rationalize the problems of a Catholic minority. The Catholic press has not offered an intelligent solution to this complex problem.

There are two false solutions to the Catholic minority problems in the United States which seem to have some vogue. The first can be designated as pietism, because under the pretense that all criticism is based on prejudice, its victims refuse to correct even the most glaring faults. They look at only the good things, such as the frequent attendance at Mass and Communion, the fight for the family and the sacrifices for the parochial school. But the Catholic minority has never made any advance in this way. The best leaders of the Catholics in the past have been spiritually hard men such as Archbishop John Ireland, Cardinal Gibbons and Archbishop Schrembs, who sought to lead not an ideal flock but real people. The Catholic minority will progress only as it can rationalize the bad as well as the good in their American situation.

The second defect which affects the Catholic minority is one which the Bishops in their pastoral have called secularism and which in this instance can be called defeatism in the face of a richer, more cultured majority who have separated religion from life. The anguish of the Catholic who is slowly succumbing to secularism arises not from a sense of religious failure but from anxiety because Catholics are not keeping up with the Joneses—in this case, the unchurched majority. Here again anguish and distress are not bad, but pessimism and despair are sinful. The dissatisfaction should force more and better-planned activity to preserve and propagate the true solution of this world's problems. The victory that counts is not registered in the popular press or in material wealth but in the souls of men. The great possibilities of the Catholic minority in the United States are real only to those American Catholics who can rationalize their position, who can understand that force cannot determine truth and that spiritual values

cannot be purchased and who know that Providence rules the world in its own way. The cure for the anguished Catholic minority in the United States is neither pietism nor defeatist secularism but hard thinking and hard acting to relieve the causes of the anguish, leaving the final planning to God.

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BISHOP GARRIGAN ON THE NEED FOR THE UNIVERSITY

A Catholic center of learning was wanted. Not merely manifold knowledge of a high character at home, not many individual springs of wisdom, rejoicing and fructifying the land, but a fountain on the summit of the mountain, which, sending its limpid waters down the sunny slope, would gather into a mighty stream all the rivulets which it might meet in its course, making them each contribute to the great movements by which the soil was to be purified, our natural wealth to be enriched, and which would drive many a wheel to aid our industry and carry on its bosom the activity of the nation, fair vessels of every sort, and freighted with all things good. This stream would give an outlet to many a tributary, giving life to its flow and swelling its course. It would determine the current of many a streamlet which would meet it. Thus the University will act upon the river system of our colleges and schools, which become its tributaries. It will give a healthy direction to public opinion so far as Catholic truth and principle, united to a loyal love of country, can influence that opinion. It will insure prosperity to the land, and be a joy to the citizens who live within its range.

—From "Present Aspect of the Catholic University," in *AER* I, 8 (Aug., 1889), 289.

DOES CATHOLIC ACTION WORK?

A hefty young seaman says it's not a dream, but a magic revolution. A splendid specimen in the Air Corps will assure you his feet are on the ground though his head's in the clouds. The nurse in medical school glances at her godchild's snapshot—that's her tangible proof. Mothers who are kind to peddlers can speak of marvelous but true results in their neighborhood. Grammar school boys who brought their "crowd" to a Catholic high school, the factory workers who rid their city of Class C movies—the list is endless and still growing.

Their factual exploits in grace read like wonder stories—as they rightly should, for with the help of God these active Catholics have become confident and powerful. They merely caught up the idea and spirit of the lay apostolate so often, so tirelessly recommended by the last three Piuses—and their ordinary lives and the lives of their associates were transformed.

Thus long ago did the flame of the revolutionary Gospel enkindle the tentmaker of Tarsus, and through him the many persons encountered in his wide wanderings: Lydia, the seller of purple, Clement, Philemon, Aquila and Priscilla, and others mentioned in his Epistles and in the Acts of the Apostles.

Far from novel and modern in its inception, the lay apostolate has the strong and solid recommendation of farsighted and progressive prelates. Pius X was talking one day with several influential cardinals about the needs of the Church. "What do you think is the one thing most necessary to bring about the reform of society and advance the cause of religion?" the Pope of Frequent Communion asked.

"Build more Catholic schools," one prelate is said to have answered.

The Pope shook his head.

Another cardinal suggested, "More hard-working and genuinely holy priests."

"No, no," Pius objected quickly. "What is most necessary at the present time is to have in each parish a group of laymen who are virtuous, well-instructed, determined, and really apostolic."

Though this solution, since carefully elaborated and consistently recommended by Popes and Bishops, only in the past few years

has begun to win interest and study in American seminaries, remarkable developments are coming to light in the lay apostolate. They are bound to convince those who still wonder how Catholic Action, as the approved plan, fills the bill.

Those who gain a glimpse of the forefront find the activity of Catholic Action amazing and inspiring. And this despite the isolation, small numbers, and lack of experience of the workers.

The stories which here are collected without identification are based on facts and reports gathered by correspondence and observation of several students over a period of about seven years. They furnish the best answer to the question, "Does Catholic Action work?"

Into the U. S. Merchant Marine, for example, went a certain young cadet who had experience in lay apostolate organization and leadership. Some of his trips lasted as long as three months and he made four altogether. His opportunities materialized at every port, just as they had to that fearless proto-organizer who touched the ports of the Mediterranean nineteen centuries ago.

Like Paul this handsome cadet left evidence of his apostolic work dotting not only the coastlines of that same inland sea, but of the whole embattled world. Listen to his various points of call: Panama, Capetown, Durban, Beira, Bombay, Cochin, Ceylon, Calcutta, Basra, Baghdad, Aden, Suez, Port Said, Algiers, Anzio, Naples, Ireland, England, Melbourne, Sydney, Rio de Janeiro, Lima, Georgetown, British Guiana, Natal and a port in Russia. In each of these stops, lay apostolate units were set up among soldiers, sailors and students—except Russia, though the cadet put in there twice. His long voyages were not without accidents. Twice the vessel was torpedoed. The apostolate thereupon came to flower in a lifeboat and by its effort a convert achieved supernatural life in midocean. The second disaster was likewise an opportunity for special action.

Other specific examples of this Merchant Mariner's apostolate are equally convincing. A chief engineer was converted. In the stops at Suez, India and Australia, the cadet arranged to have the Blessed Sacrament brought aboard the vessel, as there was no chaplain or doctor in the complement. Twenty-three men were brought back to confession after periods of three to twenty years absence. Student apostolate groups were set up at a Bombay college,

a Colombo college and a seminary in Ceylon. A civil service apostolic group was started in Colombo. Summing up, this seaman says, "You see that every place and every group had a different problem and *milieu*. But the universality of Catholic Action appeal is evident. *It works any place.*"

Other reports prove this universality. Two office-worker members of a Catholic Action cell were disgusted with the customary Monday morning flock of new dirty stories. Changing the subject of conversation did not succeed. Prayer was suggested by the associates. The whole unit came into the city an hour earlier for corporate Mass and Communion, but still met the office atmosphere of dirty stories. Fasting and penance? All right, the unit decided. No more sweets, no between-meal snacks, no night lunch, no cokes —such was the program of penance they followed for five weeks. Then suddenly one Monday morning the girls found many veteran workers scattered and a new, clean-spoken crew at the office.

An office-worker met another girl who habitually used the Name of God in vain. Preaching was out. "Gee," she commented, "you must love God a lot." Horrified, the profaner asked, "Whatever makes you think so?" "Well, you certainly talk about Him a lot." The habit soon disappeared.

In another office cell leaders (active members) found a typist demoted to file clerk for political reasons. They could see her becoming embittered. By little acts of kindness and service they won her confidence and eventually suggested she learn shorthand in order to advance. One of the Catholic Actionists volunteered to give shorthand lessons twice a week. Gradually God and religion came into the dictation and scrawls, with good results.

Unbelievable as it may sound at first, the lay apostolate made enormous progress among some boys in a large American reformatory. It awoke an intense charity in the immediate group. Some of the inmates who had tasted the bitter side of life discovered through service they still could find a thing called happiness. The young leaders there saw that many of their companions did not appreciate the meaning of Christmas, so the lads planned "to help them have one of the best Christmas holidays they ever had and at the same time stay sober. So for action we decided to erect a crib scene in the Mess Hall and put up decorations in all dormitories and in the yard. This done, we then decided to invite the

wives of the officials. The inviting of these women made the boys more conscious of others and not so much of themselves. It was amazing how the boys received this honor. Some said it was the best Christmas they ever had! And I agree with them."

Seasonal activity, that. Another project in the same institution was the establishment of a society to get more than twenty of the 120 Catholics to Holy Communion. "Most of them have been away from the Sacraments for as long as five or six years. The reason for this is that their sins have continued to pile up on them and they 'just hate' to go to confession. However, we are preparing to baptize about twenty boys this Easter, and now is the right time to form the society. . . ."

"Wolf-calls" from the whole assembly of inmates embarrassed women speakers and entertainers (who come only rarely). In order to keep the reformatory's reputation from sinking lower, the zealous Catholic leaders contacted the more popular fellows and enlisted their support to suppress the whistling. The secretary's report then read, "There is very little disturbance in the shows now."

School life affords a fertile and attractive field for Catholic Action. In Europe and Canada some of the outstanding leaders in the adult field have come from student ranks. A grammar school group in this country, made up of fourth grade boys, ran a campaign to conquer the nightmarish "comic" books. They carefully learned the stories of Christ's miracles and bragged about them to their friends. During the summer months an eighth grade unit talked quite a few of their companions out of going to a public school and into attending a Catholic one. One year after their inception nearly every school cell in a certain city had either made a convert or won back to the Church several lapsed Catholics.

Enrollment of one Catholic boys high school increased from 175 to 220 over the summer through the work of a student connected with college Catholic Action and his old prep school friends. A similar substantial rise was brought about in the Catholic school for girls. In the process of aiding these two schools, the young college freshman taught apostolate methods to forty youngsters associated with him.

A high school cell elected to continue their weekly group Mass and Holy Communion during the summer vacation—when boys ordinarily will take on few extra duties. For one lad this meant

rising at 3 a.m. to assist his father with a milk route, then fasting till Mass at 8. Afterwards all the boys had breakfast at the home of a member, then delighted in an hour-and-a-half meeting. Next summer again they voted to go to *daily Mass and kept their resolution.*

Cheating was a baffling problem in one college—not only in tests but in homework, book reports, all written work. Quietly posters went up in a conspicuous place to arouse consciousness of the plague. The same group which sponsored that campaign also conducted a time-saving-hint contest through two student societies.

Hazing of freshmen dropped out of one college to be replaced by a reception and jolly get-together program for the new arrivals, mainly through lay apostolate work. Members volunteered to return to school a few days early to staff the information centers, carry the baggage of the befuddled freshmen, introduce them to their hall prefects and arrange and manage hall parties and sports events. Thus new collegians were quickly and pleasantly acquainted with their new environment and drawn unawares to young apostles of Christ. Members of a Southern group did much the same for newcomers to their high school.

In one university Catholic Action shows itself in many small but constant ways. "In our university life," their bulletin goes, "this takes the form of such menial acts as mailing a letter or running an errand for a fellow-student, sharing our notes with him, cheering him up when he is lonely and blue, rejoicing with him at his good luck. On the campus our Lord does not come to us in rags, but in a T-shirt, a cassock or a gaudy sport-coat. He may borrow our shirt, our tie, our wing collar or our studs. He may play the radio too loudly or interrupt our concentration in other ways. But that makes no difference. He is Christ our Brother and we must serve Him."

So they do serve Him, in every way. They hold a door open for Christ; they get a glass of water for Christ; they help Him with His schoolwork; they join a game, a hike or a conversation when asked by Christ. In the crowded cafeteria they will leave their chair for others and take their lunch standing by the windowsill. At a boarding school some will rise early on winter mornings to turn on the radiators and to awaken others who wish to go to Mass but need encouragement. Why do they do these things? Let them

answer: "We are convinced that success will come to the movement of Catholic Action only in the measure that its members love Christ as a personal friend, as a contemporary, as Jesus who lives next door." And these are American boys! And in our day!

Recalling their own fears and out-of-place feelings as freshmen, a girls' college unit planned in May to do away with the old indifferent spirit of former upperclassmen towards the newcomers in September. They contrived to get the House Council to adopt a splendid welcome program, including a map of the campus, a freshman mixer, individual letters of advice on clothing and money and especially religious facilities, room decorations, advice on how to register and other thoughtful helps. Freshmen benefitting never did find out the source of the program—only two discovered it, when they later joined the Catholic Action cell because of the supernatural charity manifested by its members. This too happened in an up-to-date school for modern American girls, and in our times!

Under the persevering leadership of a Catholic Action student still in school, a midwest city saw started and firmly established a Catholic Worker House of Hospitality with a capacity of feeding and sheltering fifty men. "It is usually filled beyond capacity." The lad had associated himself with Catholic Action only three months prior to the summer in which this haven was set up.

The biggest advantage of the cell technique for the student is that it makes religion more than a class subject and puts it to work. "Cell work makes the youngster weave his religion into his daily life," says one moderator. "He must practice daily charity towards others and he then discovers that only supernatural motives stand up under snubs, indifference, frustrations. He must practice zeal or be a hypocrite. He must know his religion to explain or defend it. Above all, he has to *live* it. It's not a Sunday suit."

This makes his living *organic*. The leader himself must look over his environment, discover his problems and himself try to solve them. He must learn to help others solve problems. The same moderator continues his appraisal: "It is this problem technique that works wonders. Most students go through religion, ethics and whole philosophy courses without getting down out of the theoretical world (if they ever get up there!). They never realize problems until they see a principle lived out in the flesh (for example, Communism is vague until they smack into a live Communist;

wrong ethics means nothing to them until they themselves are tempted). When they find principles good or bad working in themselves, working against them, walking around on two legs, then only do they want to learn how to master the principle or squelch it. Now the inquiry method presents a problem, forces the student to find the judgment which solves the problem. Before, he didn't even know there was a problem."

And once these lively young minds get focussed on what they recognize to be a problem, they find a way. Problems are just fuel for their imaginations. And then the action starts.

Parishes no less than ships and schools, offices and reformatories, today become the proper stage for Catholic Action.

One year a high school unit got a hundred students to attend religion classes on released time. In two months of summer campaigning they raised their new total to 240. The same boys later arranged a Communion breakfast for fifty boys they contacted in a back-to-church campaign. *The youngsters were waiting to be brought back to God*—that was the unanimous finding of each Actionist who contacted them. Listen to some of their happy comments overheard and later recorded:

I feel like an angel.

Surprized to see me here, Father? Well, thank Tommy.

Father, I want to thank you and Andy for bringing me back.

This is what I've been waiting for. I'm going to stay on the right road from now on.

In a working girls' cell in the same Eastern city, a survey of the parish was conducted as the chief phase of investigation before any project was adopted. The married workingmen's unit in the same city parish keep tabs on parish attendance at Mass. The high school boys and girls in their own cells are making surveys in the school. All the figures, when compiled and studied, are expected to provide the units with solid information necessary to any project. Without this co-operation, the pastor admits, the data would scarcely have been gathered.

Does he appreciate it? His attitude is clear from his own words on the Catholic Action accomplishments in his parish. "We have an athletic program for the boys in the parish hall three evenings a week, sponsored by the boys' cell. We have weekly dances for the teen-agers that are also sponsored by the boys' cell and chaper-

oned by the married men's cell. My relationship with the teen-agers in the parish has improved one hundred per cent. They frequently come in to discuss personal problems. Some have received good jobs through our efforts. We have had retreats for public school boys and girls, Communion Sundays and lectures on courtship and marriage. We have made several converts. The working girls are about to open a home dedicated exclusively to serve the needs of the girls and women of the parish—meeting rooms for various clubs that want to use them, sewing room with classes, well-equipped kitchen, library, typing room for clerical work. . . . The cell is operating in the background. . . . We seek to serve . . . the lost sheep of the parish. *Now, I ask you, what could I do without Catholic Action in my parish?*"

One group of housewives, elsewhere, discussed a point that bothered some of them. After mature investigation and discussion, they decided on action. Their aim was to deepen the Christian atmosphere of their respective homes and immediate contacts. It included celebrating the family feast-days and baptismal days with as much ribbon and joy as the family birthdays. Exactly what the peddlers thought when these busy housewives kindly invited them in with a smile for a cup of hot coffee or iced tea—one of their minor practices of charity—would be only another testimonial of experience that Catholic Action does work.

Negro laborers benefited more directly as the result of observation and planning by a small unit of university-graduate married men in a large city. (The example of their wives had spurred them on.) As executives, they had influence in industrial plants. One result was that the wages of workmen were raised to a more decent level.

Acting for the betterment of family life, a group in the East cleverly checked the stock of news stands for objectionable periodicals. On a second visit they showed their lists to the dealers and asked their co-operation in the city-wide drive against indecent literature. Whenever the dealer agreed to help, a special pledge was displayed in his news stand where all his customers could see it. Various statements from co-operating newsdealers were published as evidence of support. If a dealer refused to join the campaign, "drastic" measures were resorted to: the Catholic Actionists advised his customers not to trade with him or convinced him that

the effect of filthy magazines on the minds of his own children would be harmful. Many people quit buying the indecent literature and many dealers saw the light.

Detailed reports of the Thompson quadruplets and the Chaplin scandals were driven off the front-page of the newspapers in one of the large cities on the Great Lakes by the action of boys in a high school unit. The well-knit Sodality Union was utilized to start a bombardment of indignant letters to the editors. Mail poured in from students, parents, pre-inductees, class-officers, teachers, friends and acquaintances of the young crusaders. Some letters noisily cancelled subscriptions. Soon the scandal "news" was shifted to the back pages and toned down. These newspapers could no longer brand all juveniles as delinquent, for Catholic school youth had pointed a thousand accusing fingers at the unethical publishers themselves.

Splendid chances come to Catholic Actionists connected with hospitals. A student nurse in a non-Catholic medical center was all set for an interesting operation which was to be observed by a large group of medical students. She was to assist in administering the anaesthetic. At the last moment she discovered she was to assist in an abortion. Heroically, she took over the lead in the affair instantly.

"This is not an operation," she flatly protested, "it's murder. It will not go on." She proceeded then to talk the doctor out of his intention and managed with a few persuasive words (and prayers) to induce the pregnant woman herself to abandon the idea. Some months later, on the birth of the baby the zealous young nurse became its god-mother. There is a rare example of fearlessness fostered by Catholic Action cell life.

Foul talk in factories and elsewhere seems to be an attractive target for lay apostles. One who was a student by day but worked all night in a factory observed that many workers in the plant used foul language. They seemed never to stop profanity, obscenity, and sex-talk. When he had worked up to foreman, he initiated a private campaign on the apparent leaders of the crowd. The ringleader returned to the practice of his religion after fifteen years of spiritual hibernation and today is quite solicitous about his fellow workers.

Another young worker tried to scotch profanity in his shop but got nowhere. Then one day in the middle of work he grabbed a club and running over to the main switch, threw off the current. Naturally, the shop was alarmed when the machines went dead. The workmen assembled by the switch, surprized and a bit indignant, but they listened to the words the club-swinging non-swearer had to say about their language. Profanity declined thereafter in that plant.

An inspector in a certain factory happened to be also a Catholic Actionist. His contribution towards improving his *milieu* was simply to pick up, as he walked along, the tools the careless and slovenly workers had dropped. Everyone grew to like him for his kindness and the way was open to recruit rookies in the lay apostolate.

Dirty talk on a school bus was cleaned up when two high school members planted themselves in the very center of the trouble. They boldly and quickly shouted to the instigators, "Shut up, will you?" Smaller boys were no longer corrupted on that school bus.

Military training and enlistment offer grand opportunities, many leaders have found. Tough older men at one Merchant Marine camp were openly leading adolescents astray. One young fellow got a number of Catholics together to talk over the situation. They decided to see about plans for week-ends and liberties. They took the youngsters to decent shows and dances, introduced them to good girls, kept them from drunkenness, brought them back from the city and sometimes put them to bed. Sex-talk drew caustic comment from this particular leader (who, as he was also a boxer, could hold his own against a set of opponents).

"Holy Joe" was the name the men pinned on a former Catholic Action leader who went into the U. S. Air Corps. He constantly challenged the filthy talk and stood his ground. "I have a sister who is a nun!" "Boy, what a vocabulary you have!" "Who taught you to be a man?" "Is that the way you were brought up?" He threw such words about. He routed boys out of bed and dragged them to church. He argued Catholicism at the drop of a hat. His companions soon began to respect him and rely on him, for they recognized moral courage.

In a naval station a former cell member, amazingly mild and unaggressive, started to use what he had learned in the cell. He

turned a fallen-away-Catholic foul-spoken officer into a properly-married, active Catholic who now punishes his men for their loose talk and makes sure they get to Mass. The officer reads lots of Catholic literature now, distributes rosaries, medals, leaflets, and other religious material. A whole flock of gobs in the same station went to Mass and Holy Communion every morning of the week before Mother's Day when the Catholic Action "preacher" put it up to them as a good idea.

Leaves and liberties worried this sailor too when he discovered that many youngsters went into the red-light districts of nearby cities and came back to the station to brag about their escapades. Quietly a group of older boys set about with him to plan leaves and whole weekends and thereby herd the young "punks" around to decent entertainment. Much plotting, ticket-getting and hard figuring were involved. But things improved.

Another Air Corps man determined to band together his fellow Catholics in the training camp. After four months he had contacted eighty-eight men, but only four Catholics. Yet he organized these four into a unit for real apostolic work.

Within twelve months after the start, young Catholic workers of one Northeastern city were operating a newspaper and two bulletins, as well as summer camps for children. The camps grew out of their observations of student idleness in the summer. No sooner had the boys been taken off the city streets than a grave situation arose at close range. Immorality turned up in a nearby camp where youngsters could hardly help see what went on. Repeated protest to the offenders brought no change. Suddenly an explosion came: a worker began a "fight" with one of the offenders *in order to air the whole situation in court.* The objectionable camp was ordered cleaned up and many influential leaders and clubmen of the mill city gave financial support to the camp project, impressed by the merit and unselfishness of the young Catholics.

A hitchhiker was casually questioned by the driver who picked him up, with the conversation finally touching religion. He revealed that he had tried several religions and found them all unsatisfactory. The driver, a West Coast Catholic Actionist, gave him some ideas on Catholicism during the rest of the ride to town. Then the hitchhiker hinted that he might investigate further. Shortly after, his driver friend arranged for him to attend a con-

vert class. Incidentally, this zealous lay apostle was once a non-Catholic himself, but since his baptism has brought over 180 persons into the Church.

A serviceman formerly in Catholic Action gathered his friends every night to say the rosary and saw to the posting of weekday and Sunday Mass announcements in the camp bulletin. Others arranged to get Catholic books for their ships' libraries. A sailor got his buddy to make his Easter duties and return to regular Sunday Mass. A Negro sailor taught fifteen how to say the beads.

Sailors drop their beads in a crowd simply to get some curious persons to ask about the "queer contraptions." Then artfully they begin to tell a bit about the sacramental and the Church. One such incident led five sailors to come in a group to Mass.

Former Catholic Actionists gave great assistance to chaplains in a certain network of Pacific islands, getting hundreds of men to Mass and erecting over a dozen chapels. The converts attracted by such workers and their good example in these islands swamped the priests.

A lieutenant and a yeoman, former associates in an apostolate unit, and both converts, held regular Sunday afternoon prayers and rosary on an aircraft carrier in the absence of the chaplain. They had Mass only twice in three months.

The prize story began when three Catholic boys in a big city public school—call it Smith High—grew interested in the lay apostolate. Their school's name was so disreputable and disgraceful that employers refused to hire its graduates. The trio and a priest laid their plans carefully: they started a campaign to emphasize the general idea of the Common Good. They organized a small club whose motto was, "Make Smith a place you'll be proud to graduate from." Membership in it was select, with a maximum aim of only twenty-five outstanding students of spirit, to become a consulting body to the whole school.

Soon they enlisted seven more students. Then they talked the plan over the principal and accepted his offer of the next assembly to put the club before the whole school. Now for years the students had been unable to get the authorities' permission to dance to a juke-box at noon in the gym. There was the golden key to the whole situation—the club leaders recognized the oppor-

tunity. They secured the coveted permission for noon dancing, as a confidence-gainer.

As soon as the gym permission story spread, the student body massed solidly behind the club and its aim. The first problem the club tackled revealed a sorry lack of recreational facilities, as the evident occasion for much gambling and mischief. The Parent-Teacher Association itself had failed to get extra grounds because the city council refused to furnish funds for the purchase. The Catholic trio interviewed the PTA officials, the Mayor, the councilmen, aldermen and kept on till measures were passed to provide funds. Then the land was appraised and paid for, and Smith could keep its youngsters better occupied with ample new space for recreation—*all in 14 weeks and through 3 young leaders.*

That isn't all. Additional achievements by this Smith Club (or Catholic Action core) came to light in a laudatory article in a big metropolitan newspaper some months ago. The school principal heaped lavish praise on it as "the most outstanding organization in the school's history." The gambling joints frequented at the noon-hour have been forced out of business since the students dance to the juke-box; the old-time rioting after football games has been eliminated; a race problem was averted by the acceptance of Nisei students from relocation camps. Those "in the know" only winked at the story, as they know the cause of the "spontaneous" activity.

In another city some zealous boys resorted to the chapel of the Catholic high school at the daily lunch period to recite the rosary and continued to do so through the year. Once a week after classes the same boys conducted Open Forum discussions on current topics of Catholic interest. Meantime they also ran a short column in the school paper.

A student Catholic Action group in an Eastern industrial city took as its main inquiry the typical student attitude toward authority. They went into action then. Griping practically disappeared and co-operation between teachers and students boomed immensely. In the same school and in others of the district a different campaign was begun to create a sense of student responsibility to the family, while still another program later got under way to make students charity-conscious. After a careful inquiry on children's attitudes toward the Mass, many schools established the practice

of the Dialog Mass, the wider use of the Missal and in general reached a better understanding of the Holy Sacrifice. Special orientation programs for freshmen became general in the area. Plans were made and carried out for a summer service program to assist Confraternity of Christian Doctrine workers to give religious instruction to public school children.

Six years or so ago in the same city the activity began, in this way. A girl who had contacted the Young Christian Students in Canada spoke to her priest uncle about the movement and its marvelous results. Through him and a sister of the school faculty, student Catholic Action was planted there and nurtured. A Canadian field secretary was invited to inspect and assist the infant project. She linked up several groups in nearby towns with the new unit. She checked their systems and the co-ordinated work began to move ahead. After four years of hardy development, the priest initiator secured permission from his bishop to start the movement officially in all diocesan schools. These few statistics symbolize the growth. A first study day followed some time after chaplains were named in eighteen parishes. Attending were twenty-five priests, forty sisters and fifteen leaders from functioning cells. The following year a second study day brought together sixty leaders. The next study day drew eighty leaders, plus ten from outside the diocese. On its sixth birthday the diocesan federation of Catholic Action comrpised cells in seventeen grammar schools, six high schools and one college, each classification having trained boys and girls who could thus join other types of activity on leaving school.

Individual works inspired by Catholic Action principles and planning are, of course, numberless and varied. Only a few are given here.

A nurse actively promoted an improvement in the tone of her patients' reading. Moreover, through the newly acquired views of these patients the nurse influenced their acquaintances whom she didn't know. Busy all week, she substituted in Sunday free time for another nurse who needed a certain hour to go to Mass.

On the west coast, a Wisconsin boy rang up all the churches near the drydock yards where he worked, in order to make a list of Mass schedules which he posted on the yards bulletin boards. The reason for this was that many workmen were strang-

ers or did not take time to find out. Through the efforts of the same youngster, obscene language became taboo in the drydock premises. It took nerve and spiritual courage, but he did it. First he sent a letter to the Navy captain in charge. Then followed—with approval—a meeting of all foremen to discuss his proposals. Next came a mass meeting of the whole crowd of yard workers, with all the task of setting out the program falling on the shoulders of the Wisconsin lad. The result was that dirty language was outlawed.

Saipan and New Guinea both saw activity of former Catholic Action members. On the first island a framework for action was early set up, with fair results. On the larger island one soldier kept up his efforts for three years, bringing many of his buddies back to the Sacraments.

A girl apostle led her hotel roommate to enter the Church. Another, hospitalized, saw a chance to continue her work: she induced a fallen-away in her ward to return. Another girl influenced her employer to make his Easter duty and attend Mass regularly. A Wave did the same for another Wave, while a third gave helpful books to all who showed interest in things Catholic. Still another girl induced her own father to attend Mass faithfully. An office girl quite recently was the agent responsible for reforming unwholesome Christmas "office parties" into genuine entertainments to which no girl feared to go.

Having made a strong effort himself to receive Holy Communion daily, a serviceman soon had five others following his example. Hearst papers played up Young Christian Worker influences in the navy when a war correspondent got to the bottom of a sailor's organized Catholic services in the absence of a priest chaplain. A soldier telephoned regularly to remind another of Mass hours. A player on an opposing baseball team was drawn back to the practice of his religious duties by members of a Y.C.W. team. One leader has twelve godchildren, whom he acquired by "working on them."

What do these lay apostles say they get out of it? Obviously they gain no material advantages. Besides the sacrifices and snubs, what do they get?

Says one girl: "The movement introduces students to a deep Christian life. This can be proved by a talk with any leader who

has worked in the movement. I know a great many students whose outlook has been radically changed for the better through the movement."

"All-out" devotion to the cause seems to be requisite. "For all those who are willing to accept the movement's demands on them, the movement has revealed a full, truly happy life. . . . One student asked to work in the movement because all the girls who did seemed to have an indefinable something, a radiant happiness that the others had not. Personally," she confessed, "the work has revealed an entirely new world to me, a world where God is not incompatible with everyday life. More than that, it has made me aware of my responsibility towards other members of Christ's Mystical Body."

From his army post on the Atlantic coast an observant leader philosophized, "The war did not harm Catholic Action. On the contrary, our publications are more fruitful and abundant than before. They have kept things rolling beyond the power of human hands. Efforts are being concentrated for postwar Catholic Action. From our own group we have members in all but four states of the Union. . . ."

This necessarily limited report cannot give an adequate picture of the growth of American Catholic Action, but it demonstrates beyond doubt that the movement lives, grows and does work, with solid results. It points out a slow progress, of course, but as Pius XI wrote in the inadequately-known encyclical on promotion of Catholic Action among the Mexican laity, ". . . The apostolate is the outward realization of solid formation, it is the uncontrollable overflowing of intense love for Jesus Christ and for souls redeemed by His precious blood, love which leads to the imitation of His life of prayer, of sacrifice and of unquenchable zeal." And solid formation takes time.

Nevertheless, the same pontiff did not hesitate to say, in his letter of Nov. 6, 1929, to Cardinal Segura, that those engaged in Catholic Action are "called by a very special grace of God to a ministry which differs little from the priestly ministry; for in reality Catholic Action is nothing else than the apostolate of the faithful who, directed by their Bishops, give their assistance to the Church of God and complete, in a certain manner, their pastoral ministry." Even more succinctly, in *Quamvis Nostra* (Oct.

27, 1935), the Pope described the *desideratum*—"Each person an apostle of Christ in the social milieu in which the Lord has placed him."

This objective requires training for months and sometimes years, for best results. Therefore the proper formation of Catholic Action initiators cannot be a quick or hurried process, but must be a solid growth, one often compared to the training of novice religious. And growth is slow. Members must learn to meditate, to acquire a love and relish for prayer. They strive to acquire virtues for their own character improvement and to eradicate or subdue faults hindering their imitation of Christ. Usually many manage to read a chapter of some spiritual book each day. The program of a typical cell meeting includes a short Scripture study, meditation, and discussion based on the three rules, *Observe, Judge, Act,* all managed in such a direct way that adults who witness it are amazed at the deep spirituality and earnestness of the young participants. When the members are spiritually developed and more mature, as in some adult groups, the meeting plan may be modified.

Without this careful, gradual "novitiate" the group seldom perseveres in its *apostolate.* It may degenerate into a mere social club whose members are Catholic and desire a more wholesome amusement and only occasionally or haphazardly affect their surroundings.

Everybody admits that time and effort expended on ordinary Catholic education and parish life seldom produce in the faithful a deep realization that at Baptism they acquired the duty of the apostolate and that at Confirmation they received special helps to promote the reign of Christ. To achieve this conviction with its "solidarity of interest and intercommunication of life" takes time.

But where the objective is professedly "to bring back to Christ these whole classes of men who have denied Him," as Pius said in *The Reconstruction of the Social Order,* a large corps of workers must be highly trained and familiar with many lands and customs and environments. Not only does the size of the Christian army necessitate time and effort, but the need of *genuine* leaders also must call for gradual growth. ". . . We must gather and train *from their very ranks* auxiliary soldiers of the Church, men who know well their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts. Undoubt-

edly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants." This specialization of environment insures a universal apostolate but also involves a slower development.

The present Holy Father has touched on the same points. He called Catholic Action (Sept. 4, 1940) a great undertaking which because of its extensive aims and intensive means would achieve the "supreme good of all souls and of all nations: that is to say, the return of Christ to the consciences, to the homes, to public life, to the relations between social classes, to civil order and to international relations." Implicit here again is the need for skillful selection and careful training of personnel, for the slow but steady infiltration of these leaders through their environment, and for the further, repeated training in still other places and continents. No one could reasonably expect an overnight mushrooming of the lay apostolate.

Today those engaged in this country in the lay apostolate seem convinced with Pius XII that it is absolutely necessary that all should be apostles in these times. Our bishops themselves have asked the laity to transform our individualist, secularistic attitudes and culture. This is certainly a clear call to all American Catholics to take part in a holy battle and to offer their services to their ecclesiastical superiors in such a way that by their prayers, sacrifices and active collaboration they contribute powerfully to the progress of the Faith and to the restoration of Christian morals —a call remarkably similar to that in Pius XI's Letter to Cardinal Segura mentioned above.

Slowly then, but steadily, the lay apostolate moves across this country in a manner that promises an increasingly substantial progress.

So it spread in Belgium, in France, in Italy, in Australia and in England until, as some observers acknowledge, it not only survived the world battlefields but grew and gained strength by its ceaseless work. In fact, some lay to the credit of Catholic Action much of the resistance to Communism in French politics.

Late figures show that Catholic Action has spread to over fifty countries of the world. A quick panoramic view of this growth may be of some inspiration and encouragement. Some twenty

years ago the first congress of young Catholic workers brought together six hundred Belgian youngsters. At their tenth annual gathering one hundred thousand met in a great stadium. In 1912 the nucleus of Belgian Catholic Action had numbered only eight young girls working with one young priest, Canon Cardijn.

France started a similar movement in 1927, at Clichy, an industrial suburb of Paris. The initial group had been created by a newly-ordained young priest, formerly a workman. He had studied the inauguration, the methods and the bulletins of the astonishing new Belgian organism. With him collaborated a clerk, a fitter, a truck-driver and a fourteen-year-old apprentice. Today this nucleus has multiplied to well over three hundred thousand. To mention one of their achievements—their pre-war weekly papers reached a circulation of over half a million. One emnient Frenchman has estimated their present size as near a million.

Holland and Luxemburg soon followed the example of their neighbor countries. Switzerland's Jocism soon developed. Ten years ago more than twenty-thousand members gathered in a congress and impressively demonstrated before representatives of the International Labor Office in Geneva.

Hungary, Jugoslavia, Austria, Poland, and Rumania had flourishing branches of the Young Christian Workers before the war and were reorganizing when the Iron Curtain descended upon these lands.

Canada held its first Jociste Congress in 1935. Since then the government has asked Jociste aid in bettering conditions of young workers. It was these groups which in 1939 arranged to have one hundred weddings at one time as a public sermon on the dignity and sacredness of marriage. Newsreels and radio and more than 130 newspapers carried this unusual news.

Mexico, Salvador, Costa Rica, Venezuela, Brazil, Chile, Peru and Colombia have today young workers in Catholic Action. Recent congresses at Bagotà and Rio attracted respectively ten thousand and thirty thousand delegates.

Even under the Japanese the cells of Shanghai flourished. What happens under Communist regimes is not known, though Bishop Yu Pin has high hopes for the future. India, Ceylon, Thailand, Indo-China, Tunisia, Algeria, Sudan and Morocco have growing Catholic Action groups.

England, Ireland, and Scotland report steady progress. Italy has renovated and reinspired her Young Catholic Worker movement and other branches of Catholic Action since liberation. Australia and New Zealand have had excellent, active groups for more than twenty-five years.

Despite internal oppression and war conditions, Germany was the theater for at least six hundred sections of worker groups in the labor and concentration camps. Deported Belgian and French workers in many camps won over the young Nazis, forming Catholic Action groups under the noses of their captors. In overrun western Europe young Catholic workers were active prominently in resistance movements, running underground presses, engaging in sabotage and strikes, and fighting the selfishness of war profiteers. Many were burned, tortured or shot, while others were sent to Nazi jails and camps. The French youths even increased their activity. Their big postwar project, participated in by one hundred thousand members, was the establishment of the Institute of Workers' Culture, which aims to integrate the working class into the human community with an equality of rights in the pursuit of the common good.

No wonder then that a far-sighted soul like Pius XI as far back as 1932, said in the Encyclical *The Sacred Heart and World Distress:* "It is indeed a powerful breathing of the Holy Spirit which is now passing over all the earth, drawing especially the souls of the young to the highest Christian ideals, raising them above all human respect, rendering them ready for every sacrifice, unto the most heroic—a divine breath that stirs all hearts. . . ."

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PREACHING THE ETERNAL TRUTHS: WHAT ABOUT HELL?

The Word of God has been the greatest revolutionary force that the world has ever known. In the path of its irresistible advance paganism crumbled and its temples collapsed. Kings and queens, the intellectuals and the rich succumbed to its power, renounced their deities and followed Christ. Millions upon millions of the common people all over the then known globe were captured by its appeal and became Christians. It took time, but the Word of God finally conquered the mighty Roman Empire and on its ruins planted the Church.

Since apostolic times the Word of God has been working similar transformations in men's souls. It has penetrated into the heart of pagan countries and converted them either wholly or in part. It has won millions of converts from the Protestant sects. Within the Church it strengthens and preserves the Faith; it dispels fear and inspires hope; it banishes hatred and restores love; it disposes to restitution and establishes justice; it condemns falsehood and fosters truth; it attacks lust and enthrones purity; it leads the fallen-aways back to the church, brings the most hardened sinners to the confessional, prevents the converted from relapsing, keeps the good on the road of perfection, raises souls to the highest heights of sanctity, robs hell of innumerable victims and swells the ranks of the elect in heaven.

However, the question that we wish to treat here is—how should the Word of God be utilized so as to further the work of redemption? Or, to put it another way, how are sinners, even the most hardened, to be disposed so that the merits of the Redemption may be applied to their souls? The answer is, by preaching the eternal truths. Such has been the practice of all missionary orders and this practice is based not only on the words of the Holy Ghost "remember thy last end and thou shalt never sin" but also on experience.

When sin and the occasions of sin have been of long standing, when the habits of sin have become deeply rooted, when added to this there has been great carelessness in the reception of the sacraments, then generally speaking nothing will move and convert this type of Catholic except the eternal truths. No matter what

other mission sermons may be preached, the eternal truths will be the main factors in bringing about a change of heart and repentance.

Missions conducted properly are among the most extraordinary of all church exercises. The two factors that contribute to make them so are extraordinary preaching and extraordinary confessional work. If the preaching does not attract, hold and bring sinners to the confessional we Redemptorists do not consider the preaching effective or of a missionary character. Neither would we regard such an exercise a real mission. Neither do we accept as the criterion of a successful mission large congregations or favorable comments passed on the preachers. A word about this.

There is a certain type of preacher who can make his discourses very interesting and entertaining. His delivery is good, his language and diction correct and his personality appealing. He does not say too much to arouse consciences. There is little or no coverage of sins. The eternal truths are either not touched at all or only casually. The subjects chosen and their treatment are not calculated to jar or disturb sinful consciences so as to bring about mass repentance and confessions, but rather to cause admiration for the faith and the church and to incite to virtue and practices of piety. Perhaps social questions are treated. The speaker had a nice voice, his erudition was most impressive, his delivery was calm, quiet, and dignified and undoubtedly many parishioners, particularly among the women folk, would pronounce the exercise wonderful. No one said that the missionary was severe, hard on them, too outspoken, too forceful. It was all nice and he was a very nice man. The pastor who may not have heard all the sermons hears the favorable comments and so he promises that this missionary will be back again some day in his pulpit. But what did the poor sinners of the parish have to say about it all? Nothing.

Strange as it may seem, real sinners and fallen-aways know what they need to impress and convert them. They look for soul-stirring subjects such as Salvation, Mortal Sin, Judgment and Hell. They like simple, plain, straightforward, forceful talk and a delivery that will arouse them. They know that sedatives will do them no good and so they will not attend any church exercise except missions, not that other church exercises are all sedatives but

they view them as such. Good enough for women and children but not for me!

Must then the chief motive underlying the preaching on missions be that of fear? Although we are convinced that the fear of God is necessary to convert the sinner, we nevertheless do not approve of this motive dominating the mission. We believe in the introduction of hope and trust in the mercy of God. In fact we Redemptorists are enjoined by our Rule when preaching on the eternal truths never to conclude such sermons without holding out to the people hope and mercy and disposing them to sentiments of contrition.

Do good Catholics need to have preached to them the eternal truths including the sermon on hell? We have a classic example to show that even for such souls the preaching of such subjects is good medicine. St. Theresa of Avila had an inordinate affection for a certain relative. God wished her to become a saint but He foresaw that if this attachment continued Theresa would not sanctify herself. So He had her transported to the pit of hell and allowed her to witness its horrors. Needless to say the saint gave up the obstacle to her progress in perfection and until her death faithfully cooperated with God's grace. So the preaching on hell has a place for those souls who are in danger of falling into mortal sin because of some passion or weakness which they have not taken the proper steps to correct. And to all good Catholics meditation on hell is advisable from time to time as a deterrent against carelessness or lukewarmness.

What to-day is the growing attitude on the part of many priests and missionaries towards preaching on the eternal truths and more particularly on hell? It may be said that the tendency is either to eliminate them or, if not that, to tone them down.

One reason for this state of affairs is undoubtedly the following: the times in which we live cater to pleasure and comfort. Morning, noon and night over the radio the public is being lectured to, and various appeals are held out in almost every magazine on ways and means of making one's life less hard, less sacrificing, less inconvenient and more time-free and enjoyable. This universal, high-pressure propaganda gradually steps over the threshold of religion and a little voice whispers "don't be too hard on the people." At any rate this policy seems to have been adopted in many pulpits.

Alone in the midst of this sea of pressure the church stands like a huge solitary island. The preaching mission of the Church will never be submerged but infiltrations are made and damage is done to the coastline.

Another reason might well be the devil. As the devil makes sin alluring before its commission and tempts to despair or discouragement afterwards, so we may say that he endeavors to keep the thought of hell and the other eternal truths from the minds of people so that they may finally fall into hell. The devil is not only a liar from the beginning, he is also the worst deceiver. Does he tempt priests to cease preaching on soul-stirring, conscience-pricking, conversion-making topics such as hell and the eternal truths? It may be presumed that he does. He tempted Adam and Eve in the Garden of Eden under the very eyes of God. He tempted our Lord and transported Him to various places for this purpose. He brought about the treachery of Judas, and Judas was an Apostle. The chief work of Satan is to frustrate the work of the Redemption. Should we not then expect him to train all the artillery possible on the effective preaching of God's Word, through which the work of Redemption is mostly spread.

Seated in the watchtower of the Church and observing the drift of the times and the tactics of hell, the Supreme Pontiffs have always sounded alerts as warnings against dangers to faith and morals and salvation in general. One such warning came from our present Holy Father through the *L'Osservatore Romano* for March 24 of this year. The following paragraph has a very direct bearing on the matter here treated:

> Not only has the preaching of the first truths of our faith and of the last ends lost nothing of timeliness but has become more urgent than ever before. Likewise the preaching on hell. No doubt one must deal with such a matter with dignity and wisdom. But as to the substance itself of this truth the Church has before God and man the sacred duty to proclaim and preach it without softening it, just as Christ has revealed it, and no consideration of the condition of the times can diminish the gravity of this duty. It binds every priest in conscience to whom in the ordinary and extraordinary ministry has been assigned the office to teach, admonish and guide the faithful. It is true that the desire for heaven is in itself a more perfect motive than the fear of eternal punishment, but this does not prove that it is also the most

effective motive for *all men* to keep them away from sin and to turn them to God.

From these words of the Pope the following points should be given serious consideration:

(1) Preaching on hell has lost nothing of its *timeliness* but has become more *urgent* than ever before.

(2) The Church has the sacred duty to preach the substance of this truth without *softening* it.

(3) No consideration of the *condition* of the times can diminish the gravity of this duty.

(4) The duty to preach the truth *binds in conscience every priest* who has been assigned the office to teach, admonish and guide the faithful *in the ordinary and extraordinary ministry.*

(5) The fear of eternal punishment is the most effective motive for some men to keep them away from sin and to turn them to God.

No more need be said to show how necessary is the preaching on the eternal truths including the truth about hell. No criticism of any priest who preaches on hell is justifiable and should be silenced on the part of the laity as much as possible. The Church has spoken plainly on the matter and there is nothing left for every priest but to fall into line and to conform to what the Church proclaims.

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THE HOLY FATHER ON TRUE CATHOLIC DEVOTION

The true devotion, that of tradition, of the Church, of Christian and Catholic good sense, tends essentially, we declare, towards union with Jesus under the guidance of Mary. The form and practice of this devotion can differ according to times, places, and personal inclinations.

—From the discourse on the canonization of St. Louis Mary Grignion de Montfort, on July 21, 1947.

THE MASS OF THE DIOCESAN PRIEST

All of the ministry of any priest of God is summed up in his offering of the sacrifice of the Mass. Or, to put the same truth in another way, all of the ministry of the priest is as it were an extension or a continuation of the central act of his life, the offering of the Eucharistic sacrifice. As a sacrament, the Eucharist is at once the sign and the cause of the *gratia cibans,* the grace of divine charity, which holds the true Church together as one society, and which keeps it united with God. As a sacrifice, it is the ultimate social manifestation and expression of the *sacrificium internum,* constituted by the inward acts of the virtue of religion.[1] The grace of charity, signified and given in the sacrament of the Eucharist, is the principle of all the corporate activity of the Catholic Church as the kingdom of God in this world. It is also the source of all of that activity which properly pertains to the priesthood in the Church. The prayer of the priest, manifested in the petition of the Church itself and in the Eucharistic sacrifice, is the expression of all the desires and intentions that motivate the priest's work for God in the company of His Son.

All of this is proper to and characteristic of any Mass, said by any of the bishops or the priests of the Catholic Church. There is, however, one modality or aspect which belongs to the residential bishop and the diocesan priest alone. The Mass of the bishop or that of a member of his *presbyterium* is in a particular way the family sacrifice of a local Church within the universal kingdom of God in the world. This truth must be taken into consideration if we are to arrive at any valid concept of the specific nature and spirituality of the diocesan priesthood.

We must not lose sight of the fact that, by reason of the divine constitution of the Church itself, the sacrifice of the Mass is essentially a corporate rather than a merely individual function. It is the act of a community, not simply that of a private person within the Church. Primarily, of course, the community for which the Mass is offered, the family group to which it belongs, is the universal Church of God. In a special manner, however, each Mass

[1] Cf. St. Thomas Aquinas, *Sum. theol.,* II-II, q. 85, a. 4; and Fenton, *The Theology of Prayer* (Milwaukee: The Bruce Publishing Company, 1939), p. 75.

belongs to some individual supernatural household within the universal Church. That is the reason why each priest within the Church of God is meant to belong to some individual community within the society of Our Lord's disciples.

The particular individual family of the religious priest in the Catholic Church is the order or congregation to which he belongs and to the superior of which he owes his sacerdotal obedience. The particular supernatural family or household of the secular priest is his own local Church or diocese. The diocesan priest has vowed his sacerdotal obedience to the bishop of his own local Church within the universal Kingdom of God on earth. He is a member of the priestly fraternity, the *presbyterium,* which, by reason of the divine constitution of the Catholic Church itself, is given to the bishop to help him in the sacerdotal administration of his diocese. Hence the Mass of the diocesan priest is in a special way the sacrifice of the particular household within the Catholic Church over which his own bishop presides in the place and by the authority of Christ.

The duty and the prerogative of offering the sacrifice of the Mass for the individual local Church or diocese belong *primarily* to the bishop, the head and the supernatural father of that diocese. While the membership of the Church was smaller during the early centuries of Christianity it was quite usual for the bishop to reserve to himself the offering of the sacrifice of the New Law for his own people. The entire local *ecclesia* was gathered together for each individual Mass, and the bishop offered the sacrifice surrounded by his own *presbyterium* and with the rest of the clergy and the *plebs Dei* assigned to him joined with him in this supreme act of worship.

The presbyters, as priests of the second order, were always recognized as having the power to offer the sacrifice of the Mass for the faithful. Nevtrtheless, during the early years of the Church's history, they usually exercised their sacred function only when the bishop himself was not in a position to offer the sacrifice for his people as a whole, or for some particular portion of his flock. Basically, the position of the *presbyterium* and of its individual members remains unaltered even today in the Catholic Church. The individual diocesan priest, saying Mass for his own people, offers the sacrifice in the place and for the particular section of the flock to which his bishop has assigned him. He says

Mass for a people who are divinely placed under the spiritual jurisdiction of his bishop. He acts as celebrant for a community whose principal priest or high priest is the bishop to whom it owes the duty of Christian obedience. He offers the sacrifice for the people of his own bishop precisely by reason of his capacity as a member of that bishop's *presbyterium.*

By reason of the diocesan priest's own intimate relationship with his bishop, the head and the father of his own *presbyterium,* and with the Christian household or diocese this sacerdotal fraternity has been organized to serve, his Mass is in a particularly complete and perfect manner the sacrifice of his own people. It is an offering made within the framework of the local Church itself. The sacrificing priest, the ministers, and the faithful all belong to the same individual supernatural family within the universal Church of God in this world. This Mass is thus a sign of the union of this local Church of God with Our Lord in His eternal sacrifice of the Cross. It is a sign and a cause of the present grace, by which this individual household of God advances towards the perfection of faith and of charity that God expects of it during the course of its earthly pilgrimage. It is a pledge and a prayer to God that this unit of the universal society of the disciples of Christ will be one day united most perfectly with Our Lord and with the rest of His universal *ecclesia* in the glory of the Church triumphant in heaven.

All of the theology of the diocesan priesthood is as it were summed up in the Mass of the diocesan priest for his own people. The member of the diocesan *presbyterium* offering the sacrifice for the people of his own local Church is accomplishing, in the most perfect way possible, the work God has assigned to his company and to himself in the Catholic Church of Jesus Christ. The *presbyterium* exists in the Church for the sake of aiding the diocesan bishop, the member of the apostolic *collegium,* in the sacerdotal care of that section of Christ's flock assigned to him. All the supernatural ministry of the bishop and his own clergy revolves around and is dependent upon the offering of that Eucharist sacrifice which is pre-eminently the act of Christ's Mystical Body.

The bishop and the *presbyterium* exist in the Church of Jesus Christ in order that the disciples of Christ may be nourished with the graces of the sacraments. The Eucharist is the crown and the perfection of the entire sacramental system. In the offering of this

sacrifice, the people of the local Church obey the divine command to "do this in commemoration of Me." They profess their faith in and their union with Our Lord's sacrifice on Calvary. They worship and recognize their Divine Master in the breaking of the Bread. The priest, praying in a particular way for those who are present and for their bishop (who is also the apostolic head and father of his own *presbyterium*), works most effectively to unite the members of this local Church in the bonds of faith and charity. Through his ministrations the people of this Church of God which lives in pilgrimage in an earthly city are joined in the bonds of love to God and to the rest of the Church universal, in this world, in purgatory, and in heaven.

In the offering of the Mass the priest and the people profess their obedience to and their bond of charitable affection for the prince of the apostolic *collegium,* the successor of St. Peter, and with their own bishop. The diocesan priest, saying Mass for his own people, ministers to a group that belongs to the congregation of his own spiritual father in Christ. Their Eucharistic sacrifice is the sacrament of their mutual charity, or their union with each other and with those who speak to them with the voice of Christ. The spiritual leadership of the local congregation is represented by the member of their own bishop's *presbyterium.* Through their Eucharistic union with him, they are thus joined in bonds of Our Lord's own charity with their bishop, with the rest of the apostolic collegium, and with all the Church of God throughout the world.

In saying Mass for his own people, the diocesan priest is in a special way protesting and professing his own union with his own bishop, by whose appointment he has been assigned to this particular portion of Our Lord's flock, and from whom he holds his authority to perform his priestly functions. Because it is the supreme expression of divine charity, the Mass offered by a member of the diocesan *presbyterium* for the faithful of his own local Church is, for the priest who offers it, a particularly powerful profession of loyal and affectionate union with his own individual Christian community, with his bishop, with his brothers in the priestly fraternity of this local Church, and with the faithful for whose eternal and spiritual welfare he and his brothers in the diocesan *presbyterium* have been commissioned and commanded to labor. Any enmity, or even any lack of charity, on the part of the priest

towards his brother Christians, and especially towards the other members of his priestly brotherhood, would be absolutely opposed to the graces and to the profession of the Eucharistic sacrifice.

In and through his Mass, the priest comes to obtain and to augment the spiritual perfection he requires in order that he may accomplish the work God has assigned to his sacerdotal community within His vineyard. All of the learning that his state demands must be expended in the task of instructing his people on the meaning of the sacrificial act in which their Christian community finds its ultimate reason for existence and activity. The people whom Christ has called and brought to His discipleship must be taught to understand their sacrifice. The Mass, however, is something which can never be known accurately and adequately except by those who have been well instructed in the fullness of Our Lord's revealed message. Thus the instruction of his own people on the meaning and the implications of their own Mass constitutes, in the last analysis, the reason for the necessity of outstanding theological learning in the diocesan priesthood. The best resources of learning within the Catholic Church are the only literary fonts from which the diocesan priest can afford to draw the instruction he gives to his people about the Eucharistic sacrifice. Irresponsible or merely emotional teaching on this subject can only serve to deaden the activity of the local *ecclesia* in its supreme union with Our Lord.

In and through the Mass for his own people the priest can achieve the objective of his *presbyterium,* the formation of a local Church adequately and correctly instructed in the faith of Jesus Christ, ardent in its desire to bring those outside the fold into the unity of Our Lord's true Church, united within itself in the love of the brotherhood, and made up of Christians perfect in the life of divine grace. The teaching which the *presbyterium* is bound to give to its own people in order that they may appreciate the meaning of the Mass will inevitably result in an adequately informed faith within the local Church. The intention of divine charity which is expressed and made effective in the Eucharistic sacrifice contains within itself an enthusiastic desire that all men may be brought into the fellowship of Christ within His kingdom in this world. The affectionate union of charity among the Catholics themselves is realized in their common offering of the Mass to God in

Christ. The prayer of the Church, in which the sacrifice itself is integrated, is meant to express the desire and the hope of each individual Christian within the Church. That prayer is such as to guide the disciple of Christ to that holiness which alone is consonant with his association with the Master.

It is important to understand that no portion of the diocesan priest's divinely assigned objective can possibly be attained apart from the power of prayer. The learned and distinguished article of Fr. McGinn, C. S. P., in the September, 1947, issue of *The American Ecclesiastical Review*[2] has called our attention to the absolute need for prayer in the salvific work of conversions to the Catholic Church. The sacrifice of the Mass constitutes the effective expression of all the public and private prayer of the Catholic Church and of its members. Thus the Mass of the local Church, gathered around its own priest and united with its own apostolic spiritual father, is the effective expression of that community's desire and prayer for conversions to Christ Our Lord. Furthermore, in the supreme prayer of the Mass, the united Christian people profess and attain that charitable union among themselves and with God which Christ demands from the companies of His followers.

The diocesan priest gathers his own people together in the sacrifice of the Mass as the true disciples of Our Lord, gathered together like their brothers and sisters in the earliest days of the Church, "persevering with one mind in prayer."[3] Within this company the poor and the rich are joined together in the fulness of divine love. The force of their common sacrifice to God impels the rich to protect and sustain their weaker brethren. It takes out of the hearts of the poor the hatred and envy that could ruin their lives and pervert their function in the Body of Jesus Christ. The charity of the Eucharistic sacrifice is essentially an effective thing. Within the framework of the local Church it actually tends to assure for each member of God's society the treatment which alone is compatible with the demands of charity.

Finally, the Mass of the priest involves union with Our Lady, the Queen of God's kingdom. It is interesting to note that the last scriptural mention of Our Blessed Mother recounts her presence at

[2] *The American Ecclesiastical Review*, CXVII, 3 (Sept., 1947), 161 ff.

[3] *Acts* 1:14.

the corporate prayer of the local Church at Jerusalem, which, at that time, was the universal Church of the New Testament. During the period between Our Lord's ascension into heaven and the first Christian Pentecost, we are told that the men of the apostolic college "were persevering in one mind in prayer, with the women and Mary the mother of Jesus, and with his brethren."[4]

When the diocesan priest says Mass for the members of his own local Church, he and his flock are likewise united with Our Lady. He accomplishes in this act the full perfection of his priestly function, in joining himself and the people of his bishop with their fellow disciples in this world, in purgatory and in heaven, with Christ, and with Our Lady, to effect the purpose of the Church itself in this his own community. Through this union of charity, God is glorified through the sanctification and the salvation of men.

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[4] *Acts* 1:14.

DR. HEUSER ON THE LIBRARY OF A PRIEST

A fixed plan, therefore, in the formation of our library, on lines in harmony with the natural bent of our minds; secondly, caution in the purchase of books, never judging by the title or cover, but ascertaining first their real value to us in particular—these are the two main rules which will make us reap advantage from the collection of a library. For the rest, a love of books, if assiduously cultivated within the limits suggested, is forging with our own hands a powerful instrument for good. It is a certain preservative from evil influences, which hover round the priest on every side, as St. Jerome says in the above-cited letter to Rusticus. It is a joy which does not easily lose its charm, and our books, if well used, become, as it were, living friends.

—From "The Library of a Priest," in *AER* I, 12 (Nov.-Dec., 1899), 432 f.

Answers to Questions

THE LITURGICAL BOOKS

Question: Reference is often made to the liturgical books. Is there any official list of the authorities which are to be considered as liturgical books as distinguished from those which are merely approved sources?

Answer: The Congregation of Sacred Rites has enumerated the books which are to be considered as liturgical. This list appeared in the decree of May 17, 1911, and comprises the following: the Breviary, the Missal, the Ritual, authorized excerpts from these three, the *Pontificale*, the Martyrology, the *Caeremoniale episcoporum*, *propria* for Masses and offices peculiar to certain dioceses or certain religious orders and congregations, the *Memoriale rituum* of Benedict XIII, the *Instructio Clementina* for the Forty Hours' Adoration, and the official collection of the decrees of the Congregation of Sacred Rites. To these should be added the standard books of ecclesiastical chant, viz.: the *Kyriale (Ordinarium Missae)*, the *Graduale*, *Officium pro defunctis*, *Cantorinus seu toni communes officii et Missae*, and the *Antiphonale diurnum*. Authorized extracts from these, like the *Vesperale*, are naturally to be included among these official books of chant.

SINGING THE *CONFITEOR* AT SOLEMN MASS

Question: Is it proper for the deacon to sing the *Confiteor* when Holy Communion is distributed at Solemn Mass. My impression is that this is restricted to Pontifical Mass.

Answer: Concerning the singing of the *Confiteor* by the deacon when Holy Communion is to be distributed at Mass, the distinction to be made between ordinary Solemn Mass and Pontifical High Mass is the following. At a Pontifical Mass, the *Caeremoniale episcoporum* (I, ix, 6, and II, xxix, 3) definitely prescribes that the deacon chant the *Confiteor*. At Solemn Mass, the option is given the deacon either to sing the *Confiteor* or to recite it *alta voce*. This choice is given by a decree of the Congregation of Sacred Rites (No. 4104, *ad* 2). The same decree provides that

should Holy Communion be distributed during a Solemn Mass of Requiem, the deacon is not to chant the *Confiteor* but recite it in a loud voice.

THE ALTAR CARD IN FRONT OF THE TABERNACLE

Question: The law prescribes that nothing is to be placed in front of the door of the tabernacle. Is it not a violation of this rule to have a middle altar-card so large that it entirely conceals the door of the tabernacle?

Answer: This same question was proposed to the Sacred Congregation some years ago and, in reply, in the decree of August 4, 1905, the answer was that the custom of using a card which was large enough to cover the door of the tabernacle might be retained or the card might be divided in two and the two parts placed one on either side of the door of the tabernacle. It may be remarked that the rubrics of the Missal (*Rub. gen.*, XX) speak of only one altar-card, which is to be placed at the foot of the crucifix. Custom has introduced the two side cards.

AN AUXILIARY PASCHAL CANDLE

Question: The Paschal candle which we use is very large and very heavy so that it is difficult to manage immersing it in the water of the font on Holy Saturday and the Eve of Pentecost. Must this ceremony be performed when there is such inconvenience in handling the candle?

Answer: When the Paschal candle is of large proportions and great weight so that it is difficult, especially for an altar-boy, to carry it to the baptismal font and still more difficult for the priest to place it in the water when the rubric calls for the immersion of the candle, the problem may be solved by blessing a smaller candle along with the great Paschal candle, placing five grains of incense in the second candle also, and using this one for the ceremony of the blessing of the font. This practice has the authority of a decree of the Sacred Congregation (3352, *ad* 1). Liturgical writers conclude from this legislation that a second candle, or even several candles, may be blessed together with the large Paschal candle,

and used during Paschaltide in succursal churches and chapels, where the ceremonies of Holy Week were not carried out.

SYNTHETIC WAX CANDLES AS EXTRAS

Question: Is it permitted to supplement the wax candles on the altar with candles of various mineral products, provided the required number of real wax candles be kept burning?

Answer: A multitude of decrees of the Congregation of Sacred Rites (e.g., July 30, 1910, *ad* 5) forbids the above mentioned practice. At Mass, Benediction, or any liturgical function, none but wax candles, and these only in the prescribed number, are to be lighted on the altar. Moreover, at least, "intra ambitum altaris," no stearine, waxine, or other *ersatz* substitutes for wax candles are to appear along with candles of the required material.

WILLIAM J. LALLOU

THE CONFESSION OF PRE-BAPTISMAL SINS

Question: Should a convert who was baptized in his mature years confess the sins committed previous to Baptism, if not as a matter of precept, at least as a matter of counsel? Thus, could he include such sins in confession as free matter among the sins of his past life?

Answer: If the purpose is to seek advice for future guidance, one who has been baptized in the Catholic Church as an adult could confess the sins committed previous to his Baptism. Thus, he might wish to know whether or not he is bound to restitution for previous sins of injustice. Or he might wish to receive advice as to the most effective means of conquering a bad habit contracted before the reception of Baptism. For a purpose of this kind a person could tell in confession the moral lapses of which he was guilty before he was received into the Catholic Church.

As is also evident, one who had received Baptism in a non-Catholic denomination previous to his admission into the Catholic Church, but was again baptized conditionally on this latter occasion because of some doubt as to the validity of the first ceremony, can confess sins committed in the period between the two cere-

monies and receive conditional absolution. This may be done, not only in the confession made when he is received into the Catholic Church, but also in subsequent confessions, when these sins can be presented as free matter. However, the penitent should mention the fact that these sins were committed previous to a conditional Baptism, so that the priest can make the necessary condition when he imparts absolution for them.

But the sins committed by one who was surely unbaptized when they were committed can never be made the matter for sacramental absolution. For since the sacrament of Penance is administered *per modum judicii,* absolution is a judicial act, and hence can be extended only to those sins which were committed by persons subject to the jurisdiction of the Church by virtue of the baptismal character. Hence, one who would have no sins to confess except those committed before the absolute reception of Baptism could not receive the sacrament of Penance. Therefore, a priest would do wrong if he required a person whom he had just baptized absolutely to go to confession at once and tell sins committed previous to Baptism, and then imparted absolution. Even if the absolution were given only conditionally (as is done in the case of converts who have probably been baptized before their reception into the Church), it would be wrong, for it is seriously sinful to administer a sacrament, even conditionally, to one who is certainly incapable of receiving it validly.

LAWFULNESS OF THE UNDERGROUND MOVEMENT?

Question: What is the lawfulness of an underground movement of this nature: The inhabitants of a country or city, incapable of further resistance, surrender to an invading army, which unjustly takes possession of their territory. Subsequently, some of the conquered citizens form secret bands for the purpose of communicating information to nations friendly to them and hostile to the invaders, effecting sabotage of the enemy's material and even killing members of the invading force when they have the opportunity of doing this without being caught?

Answer: If the inhabitants surrendered, they are no longer entitled to perform acts of military aggression against the invaders, even though these are unjustly holding the land. No one may en-

gage in warfare unless he can be recognized as a combatant, even though this may consist in nothing more than bearing arms openly, as in the case of a guerilla band. If the invaders become unjust aggressors—that is, if they unjustly attack citizens, inflicting on them physical injuries or even threatening to kill them, or unjustly depriving them of valuable possessions—the citizens in lawful defense may resort even to a lethal attack on these unjust aggressors. But, merely because the troops are unjust invaders, the citizens may not kill or maim them nor (it would seem) sabotage their property. However, since spying is internationally recognized as an ordinary means of protecting one's nation against hostile attacks, the underground may attempt to communicate with nations or troops friendly with the invaded nation and hostile to the invaders, so that it may be made easier for these outsiders to come and dislodge the invaders.

HUMAN NATURE AND GOOD DEEDS

Question: How are we to interpret the statement, found in the *Imitation* and in other spiritual writing, that "man can do nothing of himself except sin"?

Answer: This statement, if taken literally, cannot be sustained by a Catholic. The Church condemned the proposition of Baius: "Free will, without the aid of God's grace, is able only to sin" (*DB,* 1027). Baius adduced a number of quotations from St. Augustine in support of his view, and it must be admitted that some of the sayings of the Saint seem to favor the opinion that man, by his natural powers, can perform no good works. However, in the words of Pohle:

> It is necessary to observe that the quondam rhetorician and Platonic idealist of Hippo delights in applying to the genus the designation which belongs to its highest species, and *vice versa.* Thus, in employing the phrase "a good work" he means one supernaturally meritorious. . . . To interpret St. Augustine correctly, therefore, allowance must be made for his peculiar idealism and a careful distinction drawn between the real and the metaphorical sense of the terms which he employs. Baius neglected this precaution and furthermore paid no attention to the controversial attitude of the Holy Doctor. Augustine's peculiar task was not to maintain the possibility of naturally good works without faith

and grace, but to defend against Pelagius and Julian the impossibility of performing supernaturally good and meritorious works without the aid of grace (Pohle-Preuss, *Grace* [Herder: St. Louis, 1929], p. 60.

Some Catholic theologians have taught that human nature has been so weakened by the fall that a man cannot perform any naturally good action without a special divine help; but the divine help which they regarded as necessary was entitatively natural, and from this standpoint their view differed radically from that of Baius, who believed that essentially supernatural grace is necessary for the performance of any good deed whatsoever. But according to the most common view of theologians, a person is able by his merely natural powers, without the aid of any special divine assistance (though, of course, not without the ordinary divine concurrence) to perform *some* (at least the easier) good works. But, without the aid of a special grace no one can fulfill the *entire* natural law (Cf. Zubizarreta, *Theologia dogmatico-scholastica* [Bilbao, 1938], III, nn. 28-41).

FRANCIS J. CONNELL, C.SS.R.

CARDINAL MANNING ON THE HOLY GHOST IN THE CHURCH

All these truths point to the presence of a Divine Power and Person, by whom alone such gifts could be communicated to men. The visible incorporation of the Church therefore becomes the manifestation of His presence. "One body, one Spirit," is not only a fact, but a revelation. We know that there is the Spirit because there is the body. The body is one because the Spirit is one. The unity of the Holy Ghost is the intrinsic reason of the unity of the Church. Because His illumination is one and changeless, its intelligence is one and immutable. Because His charity never varies, therefore the unity of its communion can never be suspended. He organizes and unfolds the mystical body, His own presence being the center of its unity and the principle of its cohesion.

—From *The Temporal Mission of the Holy Ghost, or Reason and Revelation* (New York: D. and J. Sadlier, 1875), pp. 79 f.

Analecta

The July, 1949, number of the *Acta Apostolicae Sedis* contains the two decrees of the Holy Office relating to the proscription of communism. One, dated June 20, 1949,[1] condemned as schismatic the fraudulently named association called "Catholic Action"; it declared to be schismatic in the sense of canon 2314 the promoters of the associatio nas well as all who deliberately join it. The second decree, dated July 1, 1949,[2] is that which received rather wide publicity in the daily newspapers. It contained answers to four questions the gist of which was to declare that those who embrace the materialistic doctrine of Communism are apostates subject to the automatic excommunication specially reserved to the Holy See, while those who deliberately join or favor the Communist party, or become involved in its instruments of propaganda, are denied the right to receive the Sacraments.

The National Eucharistic Congress held at Quito was honored by the presence of a Legate of our Holy Father, the Apostolic Nuncio to Ecuador, designated as special Legate to the Congress in a letter of April 30, 1949,[3] as well as by a radio message sent to the Congress by our Holy Father on June 19, 1949.[4] In this message our Holy Father noted that the Congress marked the hundredth anniversary of the elevation of the Diocese of Quito to the rank of an Archdiocese (the exact date of the elevation was Jan. 13, 1848) and the seventy-fifth anniversary of the dedication of the nation to the Sacred Heart. He reminded his listeners that the Congress was an act of faith in the Mystery of Faith, an exaltation of charity, and an act of reparation. He prayed that as a fruit of the Congress there might be found among them a greater personal sanctity, a more fervent family piety, a greater influence of religion in public life, a greater realization of the principles of social justice, greater charity, and the greatest possible union among the people of their nation.

[1] *Acta Apostolicae Sedis*, XLI (1949), 333.
[2] *Ibid.*, p. 334.
[3] *Ibid.*, p. 328.
[4] *Ibid.*, p. 329.

In a letter dated March 21, 1949,[5] sent to Msgr. Joseph Cardijn, our Holy Father blessed the work of preparation for the observance of the twenty-fifth anniversary of the Jocist Movement, remarking the tremendous spatial strides it had made in establishing itself in forty-two countries and commending the apostolic spirit of conquest which it imparted to all who linked themselves with its effort to lead the working class into an assumption of its proper share of responsibility for the Christian transformation of the world.

Another letter of our Holy Father, dated April 17, 1949,[6] appointed Norman Cardinal Gilroy, Archbishop of Sydney, Papal Legate to the ceremonies at Nagasaki marking the fourth centenary of the arrival of St. Francis Xavier in Japan.

An Apostolic Constitution of March 3, 1949,[7] established the Vicariate Apostolic of Doumé in territory which formerly constituted the eastern portion of the Vicariate Apostolic of Yaoundé.

The words of the solemn act of canonization of St. Maria Joseph Rossello, June 12, 1949,[8] with the homily delivered by our Holy Father on that occasion, are also published in the July number of the *Acta*.

In this number are also found seven documents of previous years, three of which made the Blessed Virgin under various titles the Patroness of various localities. One, dated Oct. 7, 1944,[9] gave to Venezuela as Patroness the Blessed Virgin "of Coromoto"; a second, dated June 20, 1946,[10] gave to the region of Valtellina in Northern Italy the "Madonna of Tirano" as Patroness; and a third, dated April 2, 1947,[11] made "Domina Nostra de Calle" Patroness of the City of Palencia in Spain.

Apostolic Letters of Feb. 11, 1949,[12] established the Apostolic Delegation of Palestine, Transjordania and the Island of Cyprus; an Apostolic Constitution of Aug. 7, 1948,[13] created a new diocese in Brazil, that of Caruarua, from territory taken from the Archdiocese of Olinda and Recife and the Dioceses of Nazareth and Pesqueira; an Apostolic Constitution of Dec. 9, 1948,[14] raised the Prefecture Apostolic of Tali in China to the rank of a diocese; and an Apostolic Constitution of Jan. 10, 1948,[15] established a

[5] *Ibid.*, p. 324.
[6] *Ibid.*, p. 326.
[7] *Ibid.*, p. 316.
[8] *Ibid.*, p. 305.
[9] *Ibid.*, p. 318.
[10] *Ibid.*, p. 319.
[11] *Ibid.*, p. 321.
[12] *Ibid.*, p. 322.
[13] *Ibid.*, p. 311.
[14] *Ibid.*, p. 314.
[15] *Ibid.*, p. 308.

cathedral chapter, consisting of a dean, a theologian, a canon penitentiary, and one other canon, in the Cathedral of the Diocese of Ica, Peru, a diocese established in 1946.

The July number of the *Acta* also reports the elevation to the episcopate of Most Rev. John B. Grellinger, D.D., as Titular Bishop of Siene, and Auxiliary of the Diocese of Green Bay.[16] On the same page on which this announcement is recorded there is set forth also the approval of the Tribunal of the Diocese of Cleveland as the tribunal for appeals from the Tribunal of the Archdiocese of Washington; the approval is given as of June 18, 1949.[17]

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[16] *Ibid.*, p. 336.

[17] *Ibid.*, p. 336.

BISHOP SHAHAN ON THE OFFICE OF THE PRIEST

The office of the priest remains truly and forever a public, gratuitous and sacrificial one. And he is beholden to the society in which he lives for the best that he is or can make himself. He alone lives unhampered by any other ties, alone, by the law and the spirit of his order, is concerned with the higher goods of the soul, the higher morality of social welfare and progress. With what instinct, as true as it is sudden, all men turn to the priest aboard a sinking ship! With an instinct no less true our own American society looks up to the priest as one who has the words of eternal life. It is faithful if his faith be strong and intelligent; is hopeful if his voice ring out with sympathy and cheeriness; is transformed with love, if the heart of the priest be saturated with a spirit of sacrifice and unselfishness.

—From a sermon preached at St. Mary's Seminary in Baltimore on November 21, 1899, and printed in *The Catholic University Bulletin* in the July, 1900, number. The citation is found on p. 304.

Book Reviews

THE CATHOLIC CHURCH AND THE KNIGHTS OF LABOR. By Henry J. Browne. Washington, D. C.: The Catholic University of America Press. Pp. 415. $4.00.

An English Catholic layman living in the United States tells me that he considers the American labor movement, non-Marxian and religious in its attitude towards its work, to be one of the most important and hopeful facts of American life. Regardless of a stunted growth here and there and a decayed tree, the woods as a whole are beautiful. A good many influences and many good persons have brought about this happy result and are continuing the Providential tradition. One of the most important influences and personages was Cardinal Gibbons and his defense of the Knights of Labor, the great union of the Eighties, against a possible condemnation by the Holy See. Fr. Brown in this volume seems to tell the story amply and ably.

The Knights of Labor at the time was beginning to decline and was soon to be succeeded by the American Federation of Labor. Cardinal Gibbons was thus not merely defending one particular labor organization against current charges. He was defending labor and labor unions. And the tradition of the friendship of labor and the Church has lasted ever since.

The charges were that the Knights of Labor was a secret society and was probably revolutionary. Secret societies were then all the rage, some of them were naturalistic religions, and Catholics were joining them. Social revolution was in the air. It was easy to judge the Knights of Labor to be both a hated secret and evil society and a revolutionary organization. Cardinal Gibbons talked with its leaders, especially Powderly, and saw thorugh the whole propaganda against labor.

A good many of the members of the Knights of Labor were Catholics. Laborers were treated shamefully then in the mines, the mills, and the railroads. Hardly any laws protected them and no laws protected their rights to organize. Spies besieged them. Black-lists followed them over the country. When they were discharged for union work, they changed their names as they moved so as to get a job and keep it. It was a savage time. Secrecy in unionism was essential to keep good union members from being thrown out of work. Cardinal Gibbons and the leaders of the Knights of Labor were both convinced of the rightness of the aim—a good labor union and decent wages,

hours, and working conditions for labor and labor's families—and knew what the secrecy meant.

The revolutionary part of it? Not much. The top leaders of the Knights of Labor were not at all Marxists.

The Cardinal could see what union secrecy meant and how it could be cared for. He could see their unionism and their ideas in their true proportions. He defended the Knights of Labor. And what he did set the pattern for us today.

What if he hadn't stepped out and stopped the threatened condemnation of the big labor union of that time? Catholics might have the reputation of opposing labor. Many might have left the Church thinking that the Church was their enemy in the making of a good country and in the day-by-day work of unions to help people get enough money to save the baby from dying, and when it lived to send it through a Catholic school.

The book tells the work of Cardinal Gibbons with the Knights of Labor. Fr. Browne shows how a stamp was put on things that remains for the good of the country and the Church. It is a stamp of friendship for the working people and the unions.

The author had the advantage of being able to consult a vast amount of original documents and made most able use of them. He tells the story of a brilliant event in the life of the Church in this country and an event that had an influence the world over.

R. A. McGowan

Apostolic Legations to China of the Eighteenth Century. By Antonio Sisto Rosso, O.F.M. South Pasadena: P. D. and Ione Perkins, 1948. Pp. 502, with 39 documentary plates. $6.00.

In its broad outlines, as Fr. Rosso points out, the story of the Apostolic Legations to China in the early 1700's is fairly adequately reported in Western literature. But owing to an imperfect knowledge of Far Eastern languages, few authors in the West have been able, as Fr. Rosso has, to utilize the documents in these languages. What they have written, though in general true, has in details remained incomplete and often inaccurate. The subject, moreover, has been befogged by two centuries of controversy in which the disputants were frequently more concerned to find evidence for their preconceived theories than to study the entire problem anew. These disqualifications Fr. Rosso overcomes in his concise but highly enlightening analysis. His effort to present the subject in full historical perspective is as praiseworthy as it is successful.

In view of the complex nature of the rites controversy it required no small courage on the author's part to undertake a new, objective study of what he rightly calls "this important and thorny question." It was important because underlying it is the perennial problem as to the degree of accommodation a Christian missionary organization should make to the most ancient civilization of the Far East—a civilization by no means without lofty moral concepts of its own. It was thorny because the future of missionary effort in that land was at stake, and because for many decades there was no uniformity of opinion among the representatives of the various Orders, or even within the Orders themselves, what was the right position to take regarding the sacrifices offered to Confucius or the reverence paid to ancestors. Partisans on both sides held to their views with sincerity, and naturally also with conviction. For a considerable time opinion seemed to lean toward the viewpoint implicitly, if not avowedly, accepted by the great pioneer Matteo Ricci (1552-1610), namely that the rites were primarily political and social in their implication, and were therefore not to be regarded as incompatible with Christian doctrine. The issue began to be a vital one only in 1643 when Fr. Morales felt constrained to present these and other questions to Rome. It was brought entirely to a close in 1742 when by a Bull of Pope Benedict XIV the rites were condemned as inimical, in the long run, to the progress of Christian teaching in China. Between those years there was much soul-searching on the part of the missionaries, and many interviews with Chinese officials, all of which are succinctly and objectively set forth in this book.

The author believes, very justly, that the time has come for a restatement of the whole case in the light of the pertinent records which he has examined in both Chinese and Western archives. Fortunately, the discovery in China in recent years of hitherto unavailable documents, and the comments on them by such competent Chinese historians as Professor Ch'en Yuan of the Catholic University, Peiping, gives added point to the undertaking. To enable the reader to view the problem in full perspective some sixty pages are devoted to a brief but admirable sketch of Catholic missionary efforts in China from 1294 to the arrival of Ricci in 1582. The latter's memorable achievement in making Christian teachings known among scholarly circles in China is duly set forth, and allowance is made for the difficulties Ricci encountered in transmitting Christian views in a language which then possessed no Christian terminology—a point not adequately realized by some of his critics. Though fuller treatment is accorded to the first of the three Apostolic Legations (the one of Maillard de Tournon from 1705 to 1710), a chapter each is devoted to the second Legation

led by Patriarch Mezzabarba under Portuguese patronage in 1720-21, and to the third under Carmelite leadership in 1725.

Historians will find most serviceable the thirty-three documents brought together in chronological sequence in Part III. According to the author, twenty-four of these are now given in English translation for the first time, the remaining nine being translated anew owing to earlier partial or mistaken renderings, or to interpolations and omissions. Ten of the thirty-three, being in the Chinese language, have never before been published in English. As many as thirty-nine pages are devoted to facsimile reproductions of these. The reader thus has before him the essential documents for judging both the Chinese and the Papal point of view. If he is disposed to question the renderings made, or the conclusions reached, he has the material at hand for making his own.

A celebrated Declaration on the rites, favorable to the Emperor's point of view, which missionaries close to the throne solicited from the Emperor in 1699, is shown to have in the alleged original text (Manchu) a crucial passage which did not appear in the Latin version submitted to Rome in the following year. A study of Document 10, endorsed by the violently anti-Catholic Emperor Yung-cheng in 1717, shows that this Emperor, when he ordered the compilation of his father's chronicles (the so-called "veritable records" of his father's reign), falsified the import of an edict of 1669 because it did not favor his policy.

A not unimportant by-product of the work is the identification of the hitherto unknown Chinese names of a number of missionaries, and corrections in the names previously assigned to others. Great pains were taken to provide a serviceable index. Some readers will take exception to the author's departure from the usual spelling of many familiar place names (Pei-ching for Peking and Kuang-chou for Canton), as being too great a concession to local pronunciation, but this is a minor point in a work so obviously useful to scholars, and which throws so much light on Chinese-European relationships in the 17th and 18th centuries.

ARTHUR W. HUMMEL

SAINT JANE FRANCIS FREMYOT DE CHANTAL. HER EXHORTATIONS, CONFERENCES, AND INSTRUCTIONS. Introduction by Katherine Bregy. Westminster, Maryland: The Newman Bookship, 1947. Pp. xiv + 478. $3.75.

A Teresian thread of passion for prayer, mortification, and internal union among her religious sisters runs through the handiwork Jane Frances de Chantal produces as her design for sanctity. Born nine

years after the last session of the Council of Trent in the wake of bitter struggles of the Counter-Reformation that tested the spiritual stamina of Charles Borromeo, Teresa of Avila, and John of the Cross, the foundress of the Nuns of the Visitation likewise signalized herself in opposing the seditious forces threatening the crack-up of Christendom. Both her valiant spirit and clear-cut objectives are delineated in her heart-to-heart talks with her nuns.

Whether she speaks in the more formal exhortations of the Chapter Room, converses more familiarly at the conferences during recreation, or encourages her novices in the zestful pursuit of perfection, a constant directness, warmth, and practical wisdom spark her words.

The exhortations consist of straightforward commentaries on the Rule of St. Augustine, explanations of the Constitutions, and appropriate thoughts for the seasonal feast days. With a refreshing simplicity and happy gift for practical application, Mother De Chantal can spotlight the personal significance of love of God and one's neighbor, demeanor in prayer, modesty, poverty, common life, the works and spirit of charity, respect for Superiors, and communal charity. A series of exhortations on the religious vows is replete with practical hints for more perfect observance.

The conferences, more intimate in their approach, are personal appeals for complete reformation of soul and an accurate knowledge of the means of overcoming one's passions, of practicing salutary mortification, and of perfecting purity of intention, obedience, humility, and devotion to the Passion of Christ. The instructions to the novices are reinforced by sound principles for the formation of solid virtue through esteem of the religious life, humility, obedience, and prayer.

There is no mistaking the lofty zeal of Jane Frances de Chantal in pointing out to her nuns the target of complete perfection. In her directions she hits the mark with pin-point precision. She shows a thorough understanding of the obstacles to perfection as well as rare insight into the desires of the soul seeking to conquer them. Indeed, there is no dearth of solid spiritual pabulum for the hungry heart. Surely, this sturdy soul serves no delicate fare, for she has not prepared for those who would nibble at the insubstantial dainties of pietism. Let not perfection be considered a matter of taste that flatters and fattens but of self-denial that starves selfish desires to satisfy the soul's hunger for the fuller possession of God!

This volume of spiritual counsels offers stimulating spiritual reading for religious sisters, both contemplative and active, and may well serve as a handy manual of meditations. New facets of old truths will surely strike the eye of the busy priest on the alert for fresh approaches in the presentation of retreat conferences to religious women. Since main-